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BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY.
TOWN HALL, BOMBAY.

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A GRAMMAR

OF THE

GALLA LANGUAGE

BY

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EDITED

BY

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ROYAL ASIATIC SOCIETY OF THE BOMBAY BRANCH

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TO

SIR **THOMAS DYKE ACLAND** BART.

THIS LITTLE VOLUME IS INSCRIBED

AS A TRIBUTE

OF RESPECT AND GRATITUDE

BY

THE EDITOR.

Preface.

The present little work must be laid before the learned public in a condition which, in regard to completeness, leaves very much to be desired, since the early death of my brother prevented him from finishing it according to his original plan. When I resolved to continue the studies begun by him, (a full account of which is given in the preface to the Dictionary), I entertained the hope, that by the time of publication I should have made such progress in the language as to be able, by the aid of his labours and the abundant materials which he had collected, to complete the imperfect portions of the Grammar, and to supply, partly at least, those in which it is entirely deficient. The time however was two short for such an undertaking, besides which, the aid of a native Galla was necessary to enable me to furnish those parts which are wanting, inasmuch as they present the most difficult problems of grammar, and require a full knowledge of the language for their solution. They are those which in other grammars are comprehended under the head of Syntax.

In some places, for instance in discussing the subject of Pronouns, rules are given which naturally belong to the syntax; but these are merely passing remarks not intended by the author to supply the place of a syntax, which he had purposed to discuss in a full and ample manner.

Those parts which appear to be finished are, the doctrine of Verbs, the Numeral Adjectives and the Pronouns. The numbers which treat of the Negation, Nouns, Adjectives and Particles, are taken from a communication which the author laid

before the Royal Academy of Sciences in Munich on the 2nd of January 1841. The incompleteness of these parts cannot fail to strike the notice of the reader, and a careful study and comparison of them may detect contradictions of rules given in other parts. But this must be accounted for by the circumstance that the above mentioned grammatical sketch was communicated at a time when my brother was still in many respects involved in doubts and uncertainties, though he was already able to speak the language with considerable fluency. He succeeded, in the course of his subsequent studies, in resolving many of these doubts, but his later acquisitions in this language were either not written, or left in such an indigested form that I could not make use of them. I have therefore given these fragments to the public quite unaltered, except in a few places where my own knowledge of the language enabled me to venture upon some corrections.

To gratify the reader by some connected specimens of the language, I have added three prayers and two letters, together with their translation. These as well as the examples given to illustrate single principles have been corrected throughout according to the orthography exhibited in the Dictionary, with the exception of a few words that could not be found in it. I regret that circumstances prevent me from publishing maps of the native countries of Aga, Aman, and Akafed'e, as I formerly intended; they will perhaps find a place among the results of my own African studies to be published hereafter.

The translation of the grammar was performed by Mr. M. J. Smead from Richmond Virg., to whom I feel myself the more obliged as, on account of the novelty of the subject, he gave himself the trouble to make some studies in the language itself; I am, therefore, quite confident that this translation is, in every respect, an exact reproduction of the German original.

Munich February 1845.

The Editor.

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Introduction.

Of the letters and their pronunciation.

I. General observations.

1.

If the Gallas have a written language, which is rendered probable by recent accounts, it must have a peculiar alphabet or syllabarium, as none of those hitherto known can express with exactness, all the sounds that are found in it. Hence alone it follows that the Galla cannot be written with the Amharic syllabarium, as has been attempted by the translator of the Canticles in Bruce's travels II. 104, since notwithstanding its richness, that syllabarium fails to convey many of the sounds to be met with in Galla, and on the other hand it contains not a few of which no trace is to be found in this language. It appears to me that the adaptation of Roman characters to Galla sounds, as far as it is possible, is the only way of making this interesting language accessible, and it would lose nothing of its practical usefulness even though a method of writing peculiar to the language were to be discovered and deciphered.

2.

This has been done in the present work. With regard to the choice of letters to express particular sounds, I have added another to the many modes already existing, and perhaps have thus made the confusion still greater. But as long as no general rules capable of being adapted to all the different languages which are still to be discovered, are established and universally aknowledged, it will necessarily remain the privilege of the first inquirers into newly discovered languages, to characterize their special observations according to their own method. It has been my endeavour, however, in designing my system of characters, to avoid a great number of punctuations and newly invented signs, and to render the method of writing as natural as possible, so that a few remarks may suffice to explain the single characters to the reader.

3.

The single letters have been arranged in families, which at first may cause some inconvenience in looking for them in the dictionary, but which may be excused on account of the heterogeneousness of the matter and of the inadequacy of our usual arrangement.

4.

Hitherto the number of characters found necessary to write the Galla amounts to 30. But in the last intercourse with the young Gomanian (see Dictionary pag. XIII.) it was found that the inquiries into the system of sounds of this language cannot yet be considered as complete; for many sounds after a comparatively short time became perceptible to the sharpened ear of the observer, which at first escaped him, and to which perhaps many more may hereafter be added. A part of this discovery has been already adopted in the dictionary, namely the *tsh*, a sound between *tch* and *dj*, and in some cases the Slavonic *l*, and lastly a nasal sound which probably belongs only to the idiom of Goma, answering in the pronunciation of the two others to an *n* before a *x* or a *g*, as: *qile˜xa*, instead of *qilenxa*, *ma˜gaga* for *mangaga* etc. But besides these sounds, it is still necessary to adopt an entirely breathless T-sound lying between *t* and *d*, and then a *p* more, if the cases in which this sound occurs do not merely indicate a gemination of the b; — in short, more exact investigations, with different natives are still to be made, in that important part of grammar, the orthography of the language.

II. Table of the letters.

1. *a, â, ã, à*	9. *tch*	17. *f*	25. *ñ*
2. *e, ê*	10. *tsh*	18. *b*	26. *ʒ*
3. *i*	11. *dj*	19. *y*	27. *ç*
4. *o*	12. *dy*	20. *w*	28. *ʒ'*
5. *u*	13. *t*	21. *r*	29. *h*
6. *k*	14. *t'*	22. *l*	30. *ɛ*
7. *c* resp. *q*	15. *d*	23. *m*	
8. *g*	16. *d'*	24. *n*	

III. Remarks on the Alphabet.

I. Vowels.

5.

a sounds everywhere like the clear English a in „father." It may be long or short; it is long either by nature, or from the contraction of *aa*, for example: *bâ*, to go out, contr. from *baa;*
awa: lakã, to count, contr. from *lakawa;*
aya: tà, to sit, contracted from *taya.*

6.

At the end of words, *a* is very often almost mute, or spoken so short that it seems to be only a breath, and aiming, as it were, at the sound which it denotes, as in the Tumale language. I have marked this vowel by writing it over the line in this manner: *Wac°*, heaven; *ʒogit°*, salt. When the word takes an increase from declension or conjugation, the full sound appears again, which proves that it becomes mute only from haste in speaking.

7.

The same is the case with all the other vowels. Examples are: *Akafed°*, a name; *torban*, seven; *tok°*, one; *Sib°*, the name of a Galla-country.

8.

e has two different sounds: 1. like a in fate: for example: *beka*, I know; *teza*, thou sittest; — 2. like the e in were, there, or like the German ä in Säge, Väter. I have marked it thus: *méka*, how much? — *réfa*, a dead body.

9.

i sounds like i in pin; *o* like o in no; *u* like oo. All these vowels are likewise either long or short.

II. Diphthongs.

10.

The Galla is devoid of real diphthongs, that is to say, of such as already lie in the roots of the words themselves, the particle „*wau*“, „no“, must be the only exception, but even this word would perhaps be spelt better with *w* than with *u*. All the other combinations of vowels are merely formed by declension or conjugation. In the examples: *bai* (imperative mood of *baa*, I go out); *tau*, to sit; *himboin*, do not weep; *himbuin*, do not fall etc., the *i* and *u* are always characteristic of a certain mood or tense, but never an element of a natural diphthong.

III. Consonants.

11.

k is always the hard palatal sound as in key, kill.

12.

c (before *e* and *i* written *q*) is a softer sound produced by pressing the tongue against the middle of the palate, and pushing or smacking with it, but without an aspiration, whilst the *k* proceeds with a certain aspiration deeper and from the hinder part of the mouth. The pronunciation of this sound requires great care, because by its being confounded with *k* or *g*, mistakes are unavoidable; thus *caca* is soot; *gaga* wax; *kaka*, the root of *kakad'á*, I swear, take an oath.

13.

g has everywhere the hard sound of the English g in go, gain, nor is it ever melted with *n* into that nasal sound ng, so frequent in the European languages. The latter sound is entirely wanting in

Galla, and wherever *ng* occurs, the two consonants must be spoken separately, for example: *dan-ga*, not *danga*, nourishment.

14.

Before *m*, *g* appears assimilated to it in the dialect of Sibu; viz. Aga said *damma*, instead of *dagma*, honey.

15.

ch is employed only in a few cases as a euphonical softening of *k* before *n* and *t* in the inflection of verbs, for example: *ani beka*, I know; *ati bechta*, thou knowest; *nu bechna*, we know; its pronunciation is then the same with that of the German ch in „dich, mich".

16.

The three sounds *tch*, *dj*, and *dy*, which from their nature lie between the *K*- and *T*-sounds, have been adapted to the English pronunciation; *tch* being the harsh sound tch in fetch; *dj* is pronounced as if it were dsh, but softer; and *dy* still softer than this. This sound is best produced by pronouncing the *d* and *y* quickly according to their usual pronunciation.

17.

Besides these three letters I have availed myself also of *tz'*, *t'z'*, *dz'* and *d'z'*, in order to preserve the root in verbal forms, because by changing them into *tch* or *dj* it would often become impossible to distinguish the latter, for example: the III. form of *d'éd'a*, to eat, (said of cattle), I have written *d'éd'z'iza* (I feed), not *d'étchiza* or *d'édjiza*, for the purpose of showing, that the final consonant of the root is *d'*, not *t*, *d* nor *t'*, which is of importance to be known in the conjugation.

18.

t, *t'*, *d*, *d'*. A right and accurate pronunciation and writing of the *T*-sounds, offer greater difficulties than all the other letters in the Galla; and the utmost precaution ought to be observed not to confound them with each other, because nearly always the distinguishing of the words depends on it. I never found in any other language, such an exact and sharp distinction in this class of consonants, even when spoken as rapidly as possible, as it is in the mouth of the Gallas.

19.

That is the reason, that, in the inflection of verbs, when another *t* is joined to a root ending with a *T*-sound, and an assimilation of

both seems to be natural and even requisite, both are exhibited, in order to make the root discernible, as in the following:

fidta, thou bringest, from *ani fida; ñad'ta*, thou eatest, from *ani ñad'a; fit'ta*, thou endest, from *ani fit'a; kutta*, thou cuttest, from *ani kuta.*

20.

The single *T*-sounds are as follows:

1) *t*, our hard and the German aspirated t and th, as in Tanne, Thau. (The breathless *t* could not until now be adopted.)

2) *t'*, a *T*-sound peculiar to this language, and a very hard one, in pronouncing which the tongue is pressed closely against the upper fore-teeth, so that after the *t'*, almost a soft s becomes audible, and the *z* that is wanting seems to be supplied. Examples: *t'ut'a*, I smoke; *t'ife*, blue. Perhaps *t'* has its analogy in the Amharic class of letters represented by the *T'ait, Tsh'aït* and *Ts'adaï.* *)

3) *d* is our soft d in day, load, maid; for example: *dina*, enemy; *eda*, because.

4) *d'*, is a singular sound, scarcely to be expressed by European organs. It is very soft, and formed by a gentle push of the tongue upon the hinder part of the palate, so that between the *d'* and the following vowel, another consonant seems to be intercalated, similar to the Semitic Ayin. It forms thus, to a certain degree, the bridge from the *T*-sounds to the gutturals, and before the ear is well accustomed to this peculiar consonant, it is usually confounded with *g*. Examples are: *d'ufa*, I come; *mid'an*, grain.

21.

The following words will show the great importance of a precise distinction between the *T*-sounds above mentioned:

duta, 2. pers. pres. of *dua*, I die,
duda, adj. deaf,
d'ud'ã, verb, I devour,

---

*) Before *n* the three *T*-sounds *d*, *t* and *d'* are assimilated without causing a doubling of the *n*, the *t'* however rests unchanged; for example: *fuda*, I take, plur. *fun̥u*, we take; but *fit'a*, I finish, plur. *fit'na*, we finish.

tuta, subst. crowd, multitude,
t'ut'a, verb, I smoke,
these five words being of the same signification, if not distinguished by a right pronunciation of the respective *T*-sounds.

22.

f has always the sharp sound of f in fat, fall; a softer sound for this consonant being wanting.

23.

b in the beginning of words sounds like our b in bind, bow; in the middle, particularly before vowels, almost like v, for example: *d'abe*, he did not find, (spelt: *d'ave.*) Before *n* it sounds almost like *m*, for ex. *tchabnani* (partic. pret. of *tchaba*, I break) spelt: *tchamnani.* But here also a real assimilation of *b* with the related liquid *m* might be supposed.

24.

y sounds as in English, in the beginning as well as in the middle of words, but being a consonant it never forms a diphthong; which may be seen particularly in the primitive form of the verbs, which I regard as constituting the 2nd conjugation, and still more in the II. form of their roots; as *kà*, contracted from *kaya*, II. f. *kayad'a;* where the *y* must be regarded, not as forming the diphthong *ay* with the vowel *a*, but beginning the next syllable, in this manner: *ka-ya*, — *ka-ya-d'a.*

25.

w must be pronounced in the beginning and in the middle of words like the English w, so that it sounds almost like a diphthong; for *rawad'a*, I finish, sounds almost like *rauwad'a.*

26.

r has the same sound as in English.

27.

l has its usual sound; when it stands before *n*, the *n* is assimilated with it and the *l* appears doubled, for ex. *ilala*, I see; 1st pers. plur. pres. *ilalla*, instead of *ilalna*, we see.

28.

The dead Polish *ł* has not been expressed by a proper letter, but it is, in the few cases in which it occurs, always marked as such by special explanation.

29.

m is the same as in other languages.

30.

n likewise. Before *l*, *m*, *n*, *r* it is assimilated and forms *ll*, *mm*, *nn*, *rr*. Before *b* it is changed into *m*, and before *w* it quite disappears. Respecting *n*, (marked thus: *ń*,) the negative *n*, as I call it, see Dictionary pag. 176.

31.

ñ is a sound which employs tongue, nose, and palate at once, and so singularly that I could by no means hit the right pronunciation; it is similar to the Italian g n in l e g n o or to the Spanish *ñ*, but without any admixture of i, which is more or less the case in those sounds. Whether it has any analogous sound in the Amharic Gnahas or not, I do not know; I doubt it however, because — as it is by Ludolf simply expressed with the Italian gn — the pronunciation of Gnahas ought to be much easier than this sound, so difficult for our organs.

32.

ʒ denotes the soft s.

33.

ç is the sharp sound of s.

34.

ʒ́ or *ʒ'* as I have remarked above expresses the English sh.

35.

h is found only in the beginning of words, and is the simple aspirate as in our language.

36.

ʕ is the same consonant as the Semitic Ayin, wherefore I have chosen its character. It occurs in the middle and at the end of words, and causes, in the first case, a singular disjunction of the word by a certain kind of pause as in *harʕa*, to-day; in the other a breathless shortness of the last vowel, as in *qileʕ*, deep; *reeʕ*, goat.

37.

After these special remarks on the letters, a general one may here be added. The decided propensity of the Galla-language to vowels, which is so great that not a single word ends with a consonant, that no word begins with two consonants, and that, wherever by inflection either

in declension or conjugation, three consonants would meet together, the harshness is avoided by intercalating a vowel or displacing the consonants themselves; finally that the rougher consonants *t*, *t'*, *k*, *tch*, etc. are proportionally rare, while the softer ones *d*, *d'*, *dj*, *b*, *g*, etc. are frequent, makes the language, particularly in the mouth of a native Galla, very soft, and especially qualifies it for versification. This property also appears to be the reason that, although the Galla poetry is otherwise so poor, rhyme is nevertheless so much cultivated that it occurs not only at the end of lines, but also frequently in the middle, and even at the end of every foot.

Part first.

Of the different parts of speech.

CHAPTER I.

Of the verb.

Preliminary observations.

38.

As almost in all languages, and especially in the oriental, the verb is the soul of the whole, and the root of nearly all the other parts of speech, so it is in the Galla language, although it belongs to none of the known families.

39.

For this reason I have followed the custom adopted by oriental grammarians, in placing the verb at the beginning. But in treating of it I have, according to European usage, considered the inflection as the distinguishing characteristic of the conjugations; though, according to the views of the oriental grammarians, we might have inferred different conjugations from the different modifications a verb is capable

of admitting, namely by the use of affixes; (prefixes in the ordinary acceptation not occurring in Galla.) However, I have followed the former method, first, because I considered it, in general, better suited to the nature of the language; secondly, because it enabled me to explain the formularies of the verb more clearly than any other method, where for every individual form a particular scheme would have been necessary.

40.

In this manner I have reduced all the verbs to three conjugations, according to the terminations of the second person sing. of the present; the root of every primitive verb being found by cutting off the terminating *a* of the 1st pers. sing. of the same tense, except that contracted verbs must first be resolved into their primitive forms.

41.

I say primitive verbs, or verbs of the first form; for I consider all verbs derived from one and the same root, by affixing syllables, as only different forms of the primitive verb, which, in Semitic, are called conjugations; and of these, and their formation, as being not only the most important part of the doctrine of verbs in particular, but of grammar in general, I shall now proceed to treat.

42.

In doing this I shall take it for granted that the usual grammatical notions concerning the nature of verbs and their classifications according to their signification, as well as the other parts of speech, are already known; these principles being sufficiently explained in various other grammars, and the Galla language, in this respect, requiring no material innovation.

§ 1. Formation of verbs.

I. General remarks.

43.

All primitive verbs in Galla have the property of producing, by affixing syllables, new verbs which are different modifications of the primitive signification of the radical verb.

44.

The number of members belonging to each of the verbal families so produced is, however, extremely various, and depends on the nature

of the radical verb; whence it arises that in some verbs, singular forms are altogether wanting in the series: others are confined to only a few branches: and others again are capable of being extended to the sixth and even to the eighth link of the chain. An example in which all the forms are fully contained, though somewhat in anticipation, will not be out of place here to give a general view of them.

bâ, the root; to go out of a thing, to go out.

II. *baď'a*, to go out for one's self, for one's own profit or damage.

III. *baza*, to cause to go out, to let go out, to drive away, to pardon, to pay.

IV. *bafaď'a*, to let go out, to drive away etc. for one's self.

V. *bazi'za*, to cause to let go out, drive out, pay, pardon.

VI. *bazifaď'a*, to cause to let go out, to drive out etc. for one's own profit.

VII. *bazizi'za*, to cause to let drive out, pay, pardon.

VIII. *bazizifaď'a*, the same, with the middle sense.

II. Middle forms.

45.

The second form, or the first verb derived from the root is, in general, the middle voice of the first form; and precisely in the same manner the IV. is related to the III. form, the VI. to the V. and the VIII. to the VII.

46.

The IV. f. in some verbs, instead of a middle, has a reflective signification, these however are not numerous. An example of this occurs in *bua*, which primitively signifies; to move one's self downwards, to come down, to descend, to fall. The II. f. *buaď'a*, has the middle signification; the III. f. *buza*, to cause to move downwards, to let fall, to throw over; IV. f. *bufaď'a*, to let one's self fall, to lay one's self down, to lie down.

47.

The formation of the II. f. consists simply in this, that the syllable *d'a* is affixed to the I. f., or, which is the same thing, the ending *ad'a* is added to the root, as:

afa, to make a bed, II. f. *afaď'a*, to make a bed for one's self.
ega, to wait, „ *egaď'a*.
ifa, to be clear, „ *ifaď'a*.
ula, to smell, „ *ulaď'a*.

kâ, to get up, II. f. *kad'a.*
toa, to pay, „ *toad'a.*

48.

In the contracted verbs in *â* (from *aya*), the *y*, which is lost in the primitive verb by contraction, reappears in the II. f., as: *kâ*, II. f. *kayad'a; gâ*, II. f. *gayad'a.*

49.

Aman and Aga do the same with the contracted verbs in *ã* (from *awa*), as: *lakã* (contr. from *lakawa*), makes its II. f. *lakawad'a*, whereas Akafed'e has the unresolved form *lakad'a.*

50.

The IV. VI. and VIII. forms are produced much in the same manner as the II. f., that is, the IV. f. is found by affixing *d'a* to the III. f., the VI. by affixing the same termination to the V. f., and the VIII. by adding the same to the VII.; it is however to be observed, that the last radical *z*, and in verbs in *l*, the *tsh* of the III. f. are changed into *f*; an alteration analogous to that in the inflection of the III. V. and VII. forms before the inflective consonants, and probably founded upon it. In this it is seen, that it is necessary to know the laws which regulate the formation of the causative forms, to enable us to find the middle forms.

Besides the examples given above of *bâ*, exhibiting the various forms, the examples which follow may serve to make the matter still more intelligible.

Root.	II.	III.	IV.
mara.	*marad'a.*	(*marza.*)	*marfad'a.*
d'uma.	*d'umad'a.*	(*d'umza.*)	*d'umfad'a.*
gala.	*galad'a.*	(*galtsha.*)	*galfad'a.*

V.	VI.	VII.	VIII.
(*marziza.*)	*marzifad'a.*	(*marziziza.*)	*marzizifad'a.*
(*d'umziza.*)	*d'umzifad'a.*	(*d'umziziza.*)	*d'umzizifad'a.*
(*galtshiza.*)	*galtshifad'a.*	(*galtshiziza.*)	*galtshizifad'a.*

51.

Verbs that have a *K*-sound or a *b* as their last radical, form an exception to the rule given in num. 50; in such verbs the *z* of the II. f. remains unchanged in the IV. form; for ex. the IV. f. of *buluga* is *bulugzad'a*, not *bulugfad'a;* of *dukuba: dukubzad'a*, not *dukubfad'a.*

III. The endings *ad'a* and *fad'a*.

52.

Before I proceed to the causative forms, it is necessary to mention two particular verbal formations which, as they are produced by the help of the syllables *ad'a* and *fad'a*, resemble the middle forms and probably have in them their model.

1. The Galla language has the property of animating, as it were, certain sounds or natural tones, commonly regarded as interjections, by affixing to them the above mentioned terminations, and thus confers upon them the nature, signification and flexibility of verbs; and the class of verbs so formed come under the head of Onomatopoeticals.

o, for ex. is the usual answer to a call; if with this sound is combined the termination *ad'a*, we have *oad'a*, to answer, which is then susceptible of all the usual changes of a verb.

A verb that has its origin doubtless in the same sound is *ofad'a*, to drive cattle, to drive; and when the verb *ofa* occurs, which is in fact the case, the language seems to have made a step backwards and formed a simple verb of the onomatopoetical, so that the root is not *of* but the exclamation *o*, which is also used in driving cattle.

Other examples are *birʕefad'a*, to be afraid, to express fear or shuddering, literally: to articulate the sound *brr* (*bir*); *akfad'a*, to hem, to clear the throat; *furifad'a*, to blow the nose; *kad'z'fad'a*, to snatch away; *d'éfad'a*, to belch, ructus edere, literally: to make „*d'é*" (a very striking imitation); *hatʳifad'a*, to sneeze etc.

It is obvious, that in the ending *ad'a*, and especially in *fad'a*, an activity is expressed, and that in the same manner as the former corresponds with the II. form, the latter agrees with the IV. f., proceeding from the III. or causative form of verbs. This is very apparent in the last example, for, as of the natural sound *hatʳi*, by the addition of *fad'a*, *hatʳifad'a*, to sneeze, is formed, the language now going backwards a step in order to come to the substantive, forms *hatʳizo*, the sneezing, analogous to an imaginary III. form *hatʳiza*.

This is still more evident in the following class of verbs.

2. The termination *fad'a* is used in forming Denominatives (see num. 96—101); e. g. *anifad'a*, to gnaw away the porous part of bones, from *aniza*, diploë, pars spongiosa ossium; *dyilbefad'a*, to kneel, from *dyilba*, knee; *bowafad'a*, to have the head-ache, from *bowo*, head-ache; *mutʳutʳifad'a*, to throw with a stick, from *mutʳutʳe*, cudgel; *gufad'a*, to stumble, from *gufu*, a stump, which, in felling trees, re-

mains in the ground; *zalfad'a*, to be ashamed; from *zala*, the genitals of man. In all these verbs the ending *fad'a* answers to a supposed IV. form.

IV. Causative forms.

53.

In respect of its signification, the III. f. is in general the Causative of the I. or radical form. The Causatives themselves, however, are not only all different as to the primitive signification of the root, but also as to the sense of the phrase in which they occur, and either correspond with a passive or an active meaning; for ex. *wamziza*, the III. f. of *wama*, to call, may mean: to cause one to call, or to cause one to be called; *bekziza*: to make one know something, to let know; or objectively, to cause something to be known, to make known, to publish. But this ambiguity of the same form can only take place in transitives, and even here in comparatively but few instances.

54.

However, in neuter verbs the III. f. is not always causative, but very often it renders the verb only transitive, or else both unite in one and the same form; as: *kaza*, III. f. of *kâ* may signify: to cause one to get up, or, to lift, which are two different acts arising from two different causes. It is evident that in this manner the sense is to be inquired for in the context.

55.

The characteristic of the III. f., in regard to its formation, is a *z* placed between the root and the termination *a* — or which is the same thing, the termination *za* is affixed to the radical verb, which has then the power of producing the aforementioned modification of the primitive sense.

In many cases this simple causative syllable does not suffice, and an extension of it takes place, that is, the syllables *ziza* are appended, which in distinction from the first manner, might be called a **double causative syllable**. The formation of the form itself follows the nature of the last radical. The subsequent numbers will contain the chief rules according to which the language proceeds in this operation.

56.

The verbs which have a vowel as their last radical, for obtaining the III. f. only add *za* to the root, as:

ganania, to be spoiled,	III. f.	*gananiza*, to spoil, miseducate.
debia, to give back,	„	*debiza*, to bring back.
deboa, to be thirsty,	„	*deboza*, to make thirsty.
loa, to creep,	„	*loza*, to make creep, to bore.
gua, to dry up, (intr.)	„	*guza*, to make dry up.
bua, to fall,	„	*buza*, to overthrow.

57.

Exceptions to this are:

tchea, to go through something,	III. f.	*tcheziza*, to let go through, to lead through.
toa, to count,	„	*toziza*, to let count.
dua, to die,	„	*duziza*, to cause to die, to kill.
fea, to pack, saddle,	„	*feziza*, to cause to saddle.
foa, to spin,	„	*foziza*, to let spin.

58.

The contracted verbs in *â*, (from *aa*) likewise follow this rule, having primitively for their last radical an A l e p h which in the contraction is dropped, as:

kâ, to rise,	III. f.	*kaza*, to lift up, to raise.
datchâ, to return,	„	*datchaza*, to lead back, to drive home.
tarzâ, to be ragged,	„	*tarzaza*, to tear, tatter.
fardjâ, to go asunder,	„	*fardjaza*, to disperse (trans.)
bâ, to go out,	„	*baza*, to drive out, to forgive, to pay.
bobâ, to go out,	„	*bobaza*, to drive out.
yâ, to come in great mass,	„	*yaza*, to drive out (cattle.)
rarâ, to hang, (intr.)	„	*raraza*, to hang up (trans.)

59.

Exception: *borâ*, to be gray, which in the III. form, analogous to the verbs ending in *l* (see num. 77.), makes *bortcha*, to make gray, to dim.

60.

Verbs, the last radical of which is a *K*-sound, also append *za* to the root, as:

goga, to dry up, (intr.)	III. f.	*gogza*, to dry (trans.)
dyiga, to fall down,	„	*dyigza*, to trow over.

tika, to be a shepherd,	III. f.	*tikza*, to tend, guard.
bakaka, to burst, (intr.)	„	*bakakza*, to break, bruise.
baca, to melt, (intr.)	„	*bacza*, to melt, (trans.)
damaga, to awake, (intr.)	„	*damagza*, to awake, (trans.)
d'oka, to be hid,	„	*d'okza*, to hide, conceal.
buluga, to be tepid,	„	*bulugza*, to warm, make warm.
huluga, to creep through,	„	*hulugza*, to help somebody out of difficulties.

61.

Exceptions are:

beka, to know,	III. f.	*bekziza*, to let know, to inform.
d'aca, to go,	„	*dacziza*, to make go, to send.
d'uga, to drink,	„	*d'ugziza*, to cause to drink.
dika, to be loathsome,	„	*dikziza*, to loath, disgust.

The last however is probably a Denominative, or its root is *dikã;* but in this case the III. f. is also irregular.

62.

Verbs of which the last radical is a *T*-sound, whether they are primitive, deformative or onomatopoetical, by the addition of the characteristic of the III. f., change the *T*-sound into that of *Dsch*, or more probably *tsh;* but in order not to obliterate the root entirely, I have avoided this assimilation, and used the character *z'* instead of it, as:

irafad'a, to forget,	III. f.	*irafad'z'iza*, to make forget.
kad'a, to run,	„	*kad'z'iza*, to cause to run.
kuta, to cut,	„	*kutz'iza*, to cause to cut.
gafad'a, to ask,	„	*gafad'z'iza*, to let ask.
d'éd'a, to eat (of animals),	„	*d'éd'z'iza*, to feed, forage.
bad'a, to carry,	„	*bad'z'iza*, to make carry.
barbada, to seek,	„	*barbadz'iza*, to cause to seek etc.

63.

This rule is subject to several exceptions.

1. Some verbs add an *i* to their radicals:

guda, to be tall,	III. f.	*gudiza*, to bring up, educate.
gada, to be concealed,	„	*gadiza*, to go secretely;

the last however is doubtful, for Aman spells it *cat'iza.*

2. In some verbs the *T*-sound is entirely omitted, and nothing but the simple causative ending *za* is added; as is the case in

dyida, to be wet;	III. f.	*dyiza*, to make wet, to soak.

3. In others the *T*-sound is likewise omitted, but the double causative ending is affixed:

god'a, to make,	III. f.	*goziza*, to let make.
fud'a, to take,	„	*fuziza*, to let take.

4. In one verb both these changes occur, that is, an *i* is inserted and *ziza* affixed, but the former is founded in the rule, that no three consonants can immediately follow each other:

mudda, to be fast, III. f. *muddiziza*, to make fast.

5. Still more peculiar is the formation of the III. f. in *duda*, to be deaf, which produces the contracted verb *dudz'ã*, to deafen, and this, having now become, as it were, a new root, follows the rules given for contracted verbs.

64.

Verbs which have *f* as their last radical add *ziza* to the root:

afa, to prepare a bed,	III. f.	*afziza*, to cause to prepare a bed.
d'ufa, to come,	„	*d'ufziza*, to cause to come.
rafa, to sleep,	„	*rafziza*, to lull asleep.
nufa, to disgust,	„	*nufziza*, to make disgusted with.
hafa, to rest,	„	*hafziza*, to retain, etc.

Exceptions to this rule are:

1. Several verbs, that change the *f* into *b* before the causative syllable, viz.

ifa, to be clear,	III. f.	*ibza*, to make clear.
kufa, to fall,	„	*kubza*, to throw down.
cufa, to be satiated,	„	*cubza*, to satiate.
tchufa, to be closed,	„	*tchubza*, to close.

2. *Gomfa*, to be covered, does the same, but on account of the accumulation of consonants, an *i* is inserted, and thus is formed *gombiza*, to cover. *Tchumfa*, to press out, to squeeze out, probably proceeds in the same manner; the III. f. of this word, however, has not yet been met with.

3. *Lafa*, to be tender, forms *lafiza*, to make tender, to soften, in the same manner as *guda*. (see num. 63. 1.)

4. *Zifa*, to thrive, makes *zifeza*, to let thrive, analogous to the contracted verbs in *ã* (from *awa*), to which no doubt it belongs.

65.

When the last radical is *b*, *za* only is appended to the root:

gédjiba, to be accustomed, III. f. *gédjibza*, to accustom, break in (of animals.)

tchaba, to be broken, „ *tchabza*, to break.

d'ukuba, it aches, „ *d'ukubza*, to ache, offend.

d'iba, it alarms, aches, „ *d'ibza*, to offend.

cacaba, to be short, „ *cacabza*, to shorten.

zazaba, to be in danger, „ *zazabza*, to bring into danger.

66.

Exceptions:

1. *caba*, to zeize, hold, III. f. *cabziza*, to make apprehend, hold etc.

guba, to burn, set on fire, „ *gubziza*, to cause to be set on fire.

roba, to rain, „ *robziza*, to cause to rain.

2. *guba*, (prop. adv.: above) „ *gubiza*, to cause to be established.

duba, to speak, „ *dubiza*, to prattle, backbite.

zalba, to be light, „ *zalbiza*, to make light, to scorn.

67.

Verbs, the last radical of which is *y*, place *i* before the causative syllable, as:

iya, to cry, III. f. *iyiza*, to cause to cry.

faya, to be healthy, „ *fayiza*, to cure, to make healthy.

68.

It is different, however, when by contraction in *á* (from *aya*), the *y* is omitted; then the III. f. is made analogous to that of the contracted verbs in *ã* (from *awa;* see num. 73.) which is *eza*, with this difference, that the latter termination is inflected, not according to the second but the first conjugation, as:

gá, to approach, III. f. *geza*, to conduct, lead.

ká, to keep, reserve; „ *keza*, to cause to keep.

d'agá, to hear, „ *a'ageza*, to listen.

69.

There is likewise another Causative of *d'agá*, which, to distinguish it from the subjective *dageza*, to cause one's self to hear, might be called a Causative - Objective, viz. *d'agziza*, to cause another to hear, to let hear.

70.

The rule followed by the contracted verbs in *à* (from *aya*), with regard to their inflection (num. 68.), is also followed by some verbs the roots of which are conjugated according to the first conjugation, or perhaps these roots may be nouns, as:

tuta, to be full (as subst. heap), III. f. *tutexa*, to heap up.

dyaba, to be strong, robust (subst. *dyaba*, strength, adj. *dyaba*, strong), „ *dyabexa*, (*-ita*) to strengthen.

guma, to be round (adj. *guma*, round), „ *gumexa*, to make round.

d'era, to be long (adj. *d'era* long), „ *d'erexa*, (*-ita*) to make long, to protract.

faga, to be broad (adj. *fago*, broad), „ *fagexa*, (*-ita*) to divulge.

balᶜa, to be broad (adj. *balᶜa*), „ *balᶜexa*, (*-ita*) to extend, divulge.

71.

The inflection of the ending *exa* according to the 1st conjugation does not, however, dispense with the *f* in the IV. f., neither in contracted verbs nor in those just mentioned, thus: *gefad'a*, *tutefad'a*, *dyabefad'a* from *gà*, *tuta*, *dyaba*, etc.

72.

The following are exceptions to the rule given in num. 68.

tà (contr. from *taya*), to sit, which makes *texiza*, to set; and

boa, to weep, which also has *y* in the root and makes *boxiza*, to move to tears.

73.

Verbs which have *w* for their last radical are all contracted in *ã* (from *awa*), and make the third form in *exa*, as:

ulfã, to be heavy, pregnant, III. f. *ulfexa*, to make heavy, to get with child.

qitᶜã, to be equal, „ *qitᶜexa*, to make equal.

cobã, to be prepared, „ *cobexa*, to prepare.

guradjã, to be black, „ *guradjexa*, to make black.

diã, to approach, „ *diexa*, to bring near.

buz'ã, to be cheap, „ *buz'exa*, to make cheap.

74.

The only exceptions are *bugã*, to shake, totter, and *lucã*, to prepare raw hides, which form *bugiza* and *lugiza*.

75.

If the last radical is *r*, *za* only is appended:

ara, to steam,	III. f.	*arza*, to make a smoke.
arara, to be kind,	„	*ararza*, to concile.
tortora, to rot,	„	*tortorza*, to make rot.
warera, to be shy,	„	*warerza*, to terrify.
durura, to drop,	„	*dururza*, to tap, broach.
marara, to love,	„	*mararza*, to make favourable.
zora, to be big, fat,	„	*zorza*, to feed, fatten.

76.

A few only add the double causative ending, as:

abara, to curse,	III. f.	*abarziza*, to make angry.
dira, to sow,	„	*dirziza*, to cause to sow.
bara, to learn,	„	*barziza*, to teach.

77.

The formation of the III. f., in verbs whose last radical is *l*, is peculiar, for they, like verbs ending in a *T*-sound, change the characteristic of the Causative into *tsh*, as:

ola, to pass by,	III. f.	*oltsha*, to cause to pass by, to defend.
gala, to go home,	„	*galtsha*, to bring home.
tola, to be good,	„	*toltsha*, to make good.
bula, to pass the night,	„	*bultsha*, to make pass the night.

78.

The following verbs are excepted:

1. *mula*, to be visible; *djala*, to be greater, (of which probably both, but certainly the latter should be written with the Slavonic *l*, which is equivalent to a gemination) — and *djalla*, to be crooked, (which really geminates), insert an *i* and form: *muliza*, to make visible, *djaliza*, to make greater, *djalliza*, to make crooked, to bend.

2. *afela*, to boil, makes *afélziza*, to make boil.

3. *ilala*, to see, forms *ilaltshiza*, to let see, to show, and is doubly causative in this form without being so in its signification.

79.

Verbs which have *m* as their last radical simply add *za* to their root:

ukama, to close one's mouth,	III. f.	*ukamza*, to stop the mouth, to smother.
djama, to be blind,	„	*djamza*, to blind.
tshoma, to be fat,	„	*tshomza*, to fatten.
d'uma, to cease,	„	*d'umza*, to finish, help.
bitima, to go asunder,	„	*bitimza*, to separate.
rogoma, to tremble,	„	*rogomza*, to frighten.

80.

The following verbs are excepted:

uma, to form, create,	III. f.	*umziza*, to cause to create.
wama, to call,	„	*wamziza*, to cause to call.
d'ecama, to quarrel, scold,	„	*d'ecamziza*, to make angry.

81.

Verbs the last radical of which is *n*, annex, without exception, the double causative ending to their root:

azena, to enter,	III. f.	*azenziza*, to let in, admit.
una, to taste,	„	*unziza*, to cause to taste.
godana, to travel,	„	*godanziza*, to permit or cause to travel.
tchinina, to bite,	„	*tchininziza*, to let bite, etc.

82.

If ᶜ (Ayin) is the concluding radical, an *i* is inserted before the causative syllable:

owᶜa, to be hot,	III. f.	*owᶜiza*, to heat.
namᶜa, to enter,	„	*namᶜiza*, to introduce.

83.

There is, in relation to the laws according to which the III. form is made, an important though not numerous class of verbs which might have been noticed in treating of the single consonants; but it will be better to give a comprehensive view of them here. They are those, that, besides the insertion of an *i*, in cases where three consonants would follow each other (for ex. in the 2nd pers. sing. of the pres.), undergo a transposition of these consonants; and this it is necessary to know, because the formation of the III. form depends upon it. Hitherto only seven of these verbs have come to my knowledge, viz.

1. *arga*, to see, (2nd pers. *argita* or *agarta*),	III. f.	*agarziza*, to show.
2. *elma*, to milk, (*elmita* or *elemta*),	„	*elemziza*, to cause to milk.
3. *kolfa*, to laugh, (*kolfita* or *kofalta*),	„	*kofalziza*, to cause to laugh.
4. *darba*, to pass by, (*darbita* or *dabarta*),	„	*dabarza*, to let pass by.
5. *falma*, to altercate (*falmita* or *falamta*),	„	*falamziza*, to cause to altercate, to irritate.
6. *marga*, to grow, (*margita* or *magarta*),	„	*magarza*, to cause to grow, to make grow.
7. *zirba*, to dance, (*zirbita* or *ziribta*),	„	*ziribziza*, to cause to dance.

84.

Of *marga* and *darba* as well as of *d'agà* (mentioned in num. 69.), there is yet another Causative, which is objectively or passively related to the given subjective or active. Whenever *magarza*, to let grow, to thrive, is said of the activity of a plant, and *dabarza*, to let throw, to cause to throw, of a person who throws, then *magarziza* and *dabarziza* allude to an agency lying beyond the plant or the person throwing, which acting upon them renders them passive. As: *qilt'unke hamami magarza barrana?* how much has thy fig-tree borne (let grow) this year? — but: *Wacayo mid'an magarziza*, God let the corn grow. It is a question, however, whether the nature of the subject will allow us to consider the two as parallel forms, and as merely a double manner of expressing the same relation, or — whether it would not be more proper to consider the extension by the ending *iza*, as the V. form, and to regard all cases, where this extension is found, as V. root forms. According to this view, *agarziza* would not be the III., but the V. f. of *arga*, and the third form, that according to the rule, ought to be *agarza*, would be regarded as wanting, since, according to the nature of the verb, it is inconceivable, etc.

85.

The verb *tchiza*, to lie, which has already in its root, as its last radical, the characteristic letter of the III. f., makes in the III. f. *tshibza*. This insertion of *b*, however, is neither accidental nor ar-

bitrary, but seems to denote that, originally, the verb has an *f* in its root which in the III. f., analogous to the verbs *kufa*, *cufa*, *ifa* etc. (see num. 64. 1.), appears again as *b*.

86.

It must be further observed, that there are some verbs, which, in respect of form, seem to be the III. forms of unknown radical words. The signification alone can here determine whether this is really or only apparently the case, but it might be difficult to hit upon the right in all cases. Such verbs are: *gingiltchã*, to sift; *firfirza*, to strew upon; *fatchiza*, to fight; *wetiza*, to sing; *lakiza*, to leave off; *ledjiza*, to adjust; *ligimza*, to swallow; *zikza*, to whistle; *zokokza*, to move one's self etc.

87.

The V. form is, in signification, the Causative of the III., and is, without exception, formed in all verbs by annexing the causative syllable *za* to the III. f., the terminating *a* of which is thereby changed into *i*, or, which is the same thing, the termination *iza* is appended to the root of the III. f. which must now be considered as a new verb, as:

kua, to fall,	III. f.	*kuza*, to overthrow,
djama, to be blind,	„	*djamza*, to blind,
bobá, to go out,	„	*bobaza*, to drive out,
bobã, to burn,	„	*bobeza*, to set on fire,
d'oka, to be concealed,	„	*d'okza*, to conceal,

V. f. *kuziza*, to let overthrow.
„ *djamziza*, to let blind.
„ *bobaziza*, to let drive out.
„ *bobeziza*, to get set on fire.
„ *d'okziza*, to let conceal etc. etc.

88.

The same may be said, not only with regard to the form, but the signification of the VII. form, where it occurs, as in effect it does wherever the nature of the verb admits of it; and provided this condition be fulfilled, there is no reason why even a IX. f. might not be produced, though that is seldom the case; thus *kuziziza*, *djamziziza*, *bobaziziza*, *bobeziziza*, *d'okziziza* signify: to cause one to let throw down, dazzle, drive away kindle, hide.

V. Middle - Causatives.

89.

The causative forms mentioned above are all regularly constructed, and proceed one from the other in a simple uniform succession. But the language does not stop here. As the branches of some trees take root and shoot up again like trees themselves, in like manner the II. forms, being considered as the first branches, become, as it were, new roots, endued with the same property of producing as the primitive root, and thus new ramifications are developed according to the same laws as in the beginning. For ex. the simple formations of *ñad'a*, to eat, are as follows:

Root.	II.	III.	IV.	V.
ñad'a.	*ñad'ad'a.*	*ñad'z'iza.*	*ñad'z'ifad'a.*	*ñad'z'iziza.*

VI.

ñad'z'izifad'a.

Now from the II. f. *ñad'ad'a*, considered as a new root, a new Causative proceeds: *ñad'ad'z'iza*, to let eat, to feed, which developing itself still further, forms *ñad'ad'z'ifada;* and there is no reason why this power of producing should cease here, and not form also *ñad'ad'z'iziza* and *ñad'ad'z'izifad'a*, though these forms have not yet occurred.

The same thing takes place in

ulfã. ulfad'a. ulfeza. ulfefad'a. etc.

ulfad'z'iza. ulfad'z'ifad'a. etc.

and in a great many others.

90.

This property of propagation extends still further; for the IV. f. (or second middle form derived from the first regular Causative), appears again as a new root and ramifies according to the rules already given, so that the forms of *bua*, for example, are the following:

bua. buad'a. buza. bufad'a. buziza. buzifad'a.

buad'z'iza. buad'z'ifad'a. etc.

bufad'z'iza. bufad'z'ifad'a etc.

of *bã*, the following:

bã. bad'a. baza. bafad'a. bazixa. bazifad'a.

(*bad'z'iza. bad'z'ifad'a.* etc.)

bafad'z'iza. bafad'z'ifad'a. etc.

Rem. The forms *bad'z'iza*, *bad'z'ifad'a* etc. can scarcely occur, since they coincide exactly with the regular III. and IV. forms of *bad'a* „to carry"; and the language carefully avoids all chances of mistake, by confounding similar forms.

91.

As to their signification, there exists but little difference between these Causatives and those which are regularly constructed, and it is nearly equal whether one says: *buad'z'iza* or *buza;* — *ñad'ad'z'iza* or *ñad'z'iza;* — *ulfad'z'iza* or *ulfeza;* the manner of using these forms seems, however, to denote that the regular Causatives imply a sense of „causing, operating", whereas in the Middle-Causatives, a permission only is expressed; so that *ñad'z'iza* signifies: to cause to eat, to feed, and *ñad'ad'z'iza:* to permit or allow to eat. A real difference, however, exists, when the form from which the Causative is derived, has already a special signification. Thus there is a great difference between *bafad'z'iza* and *baziza*, the former signifying: to make one lie down, the latter, to cause to overthrow, to let overthrow.

VI. Onomatopoeticals.

92.

In num. 52. mention has already been made of a class of verbs which imitate natural sounds, and in which the Galla-language is richer than any other. For greater clearness it may be proper to enumerate them more particularly. If the verbs which are derived from natural sounds by assuming the syllables *ad'a* and *fad'a* be considered as constituting the first class of onomatopoeticals; those verbs which already of themselves imitate such a sound, and consequently are to be taken as radical ones, will form a second class; to which belong, for example:

afufa, to blow; — *iya*, to cry; — *iyuza*, to roar; — *kakiza*, to cackle; — *korriza*, to snore; — *catchamza*, to snap (of dogs); — *qiqirza*, to tickle; — *gadoḍa*, to bellow; — *gororia*, to hum, bellow; — *gunguma*, to make a hollow sound; — *tchaba*, to break (intr.); — *watcha*, to chirp (of birds); — *waz'awaz'a*, to prattle, flatter; — *ririd'a*, to scrape, rub; — *lucuma*, to eat with closed mouth; — *zazaga*, to scratch out; *hamumad'a*, to yawn; *hargana*, to snort, breathe etc.

93.

A third class comprehends all onomatopoeticals, formed by the combination of natural sounds and the verbs *djed'a*, to say, and *god'a*, to make. As may be easily conceived, there exists a great number of them, inasmuch as any sound or the tone of any noise may be in this manner transferred into the department of verbs. The most frequent are:

1. with *djed'a*.

ee-djeda, (to say yes) to affirm, assert; — *cacak-djed'a*, to crack; — *caw-djed'a*, (*cawe*, gun) to clap, report; *djam-djed'a*, to smack; — *till-djed'a*, to sound, clink; — *tirr-* (*trrr-*) *djed'a*, to shrill; — *tub-djed'a*, to clap; — *dolbok-djed'a*, to plump, said of heavy things falling into the water; *dirgim-djeda*, said of the sound produced when water meets over something which has been thrown into it; — *fit-djed'a*, to run away; — *birr-* (*brrr-*) *djed'a*, to be afraid; — *raf-djed'a*, to burst (of solids); — *harr-djed'a*, id. (of the earth by great heat); — *ž'-djed'a*, to seeth, boil; — *ž'a-djed'a*, to clang, etc.

2. with *god'a*.

qiq-god'a, to fasten; — *caw-god'a*, to clap, report; — *gamdal-god'a*, to break off; — *djal-god'a*, to pierce; — *djam-djam-god'a*, to smack; — *da-god'a* or *dadada-god'a*, to beat, knock, etc.

94.

Another combination with *djed'a* which, strictly taken, belongs rather to the head of „Composite verbs" is found in *dyal djed'a*, to be quiet, to be silent, formed of the postpos. *dyala*, under, (adv. below) and *djed'a*, literally: to speak below, deeply, i. e. to speak low, or to be silent; — moreover it occurs in the verbs *oli djed'a*, to raise one's self, to get up, and *gadi djed'a*, to stoop, in which the imperatives of the verbs *ola* and *gada* (*oli*, *gadi*) are used as adverbs — upwards, downwards — and combined with *djed'a* to form the aforesaid verbs.

95.

It is interesting to observe, that, without a combination with *djed'a* or *god'a*, the natural sound *dirgim* (see num. 93. 1.), by taking the passive (reflective) ending *ama*, assumes the nature of a verb having the signification of „to wrap up, to sink down, to vanish". For instance: *lafti dirgimame*, the earth covered itself (with mist or darkness), darkness or night closed over the earth, in the same manner as water closes over a stone that has been cast into it. The given

example is quite synonymous with the verb *dukanae*, it became dark, night came on.

VII. Denominatives.

96.

Another method of forming verbs which has already been mentioned in num. 52. 1., is the conversion of nouns into verbs, or the formation of Denominatives. But as will be seen more plainly hereafter in the exposition of Nouns, it is not easy to determine in every case, whether a noun be primitive or have a verb for its root, which last is generally the rule. Thus it is likewise, in many cases, hard to say whether any individual verb is a Denominative, (Denominatives being formed according to the same rules as the verbs), or whether it is the II. III. or IV. form of a verbal root which is no longer in use.

97.

The real Denominatives appear to be the following:

ayanfad'a, to sanctify,	from	*ayana*, soul, spirit.
arabza, to insult,	„	*araba*, tongue.
alalfad'a, to ruminate,	„	*alala*, chymus.
anifad'a, to gnaw off,	„	*aniza*, the spongy part of bones.
ébiza, to bless,	„	*éba*, blessing, present.
obaza, to feed,	„	*oba*, noon.
koziza, to dung,	„	*kozi*, dung, soil.
ganamfad'a, to dawn,	„	*ganama*, morning.
goloza, to gnaw off,	„	*gola*, husk, hull.
goñiza, to crook, curve,	„	*goñe*, hook.
guyifad'a, to adorn one's self,	„	*guya*, splendour.
gufad'a, to stumble,	„	*gufu*, stump of a tree which remains in the ground.
dyilbefad'a, to kneel,	„	*dyilba*, knee.
dagaltcha, to plait with reeds,	„	*dagala*, high grass, reeds.
dikziza, to nauseate,	„	*dike*, dirt, filth.
d'ibafad'a, to bring a drink-offering,	„	*d'ibayu*, drink-offering.
furifad'a, to blow one's nose,	„	*furi*, discharge from the nose.

bowafad'a, to have a head-ache,	from	*bowo*, head-ache.
mutshitshad'a, to glide out,	„	*mutsha*, child.
mut'ut'ifad'a, to throw with a stick,	„	*mut'ut'e*, stick, pale.
zalfad'a, to be ashamed,	„	*zala*, man's yard.
zogolfad'a, to wrap up,	„	*zogola*, upper-garment.
harkiza or *harkifad'a*, to drag along,	„	*harka*, hand.
hambiza or *hambifad'a*, to reserve.	„	*hamba*, remainder, residue.

98.

Those Denominatives derived from adjectives are all formed with the passive ending *ma*, whereby the concluding vowel, whatever it may be, is changed into *o*; for example, from

gari, fair, fine,	is formed	*garoma*, to become fair.
tola, good,	„	*toloma*, to become good.
hieza, poor,	„	*hioma*, to become poor etc.

See num. 108 and 109.

99.

A proof to what extent verbal forms may be produced by the means hitherto spoken of, is found in the verb *uffad'a*, to dress one's self, which really is a Denominative of the reflective pronoun *uf* (*ufi*), one's self, here combined with the reflective middle ending *fad'a*. — A transitive derived from it, is *uwiza*, to dress another (construed with *-ti*) in which the *f* is changed into *w*, a common occurrence in other langages.

100.

Still more remarkable is the verb *irafad'a*, to forget, which, properly speaking, ought not to be called a Denominative, since it is formed by the postposition *ira*, from, away from, implying a sense of separation. The cause of this proceeding is, that a link in the chain of ideas is to be supplied, namely, the object, of which *ira* denotes a separation, and that the postposition, which in other cases is but an affix, must here be considered as entirely independent, and as having become a verb by means of the middle termination *fad'a*.

101.

Concerning the verbs *lamefaď'a*, *zadifaď'a*, *afurifaď'a* etc. derived from numeral adjectives, see num. 215. 2.

VIII. Intensitives and Frequentatives.

102.

The Galla-language has two ways of denoting the repetition of an action (Frequentatives), or of laying an emphasis on the signification of a verb (Intensitives).

1. By the repetition of the verb; for instance: *ademe ademe*, he often went, he always walked on; *kaď'e kaď'e d'ufe*, he came in full speed, litterally: he ran, ran, came. In such cases the second verb usually assumes the form of a participle; thus one could also say: *kaď'e kaď'eti dufe*, he ran (and) running he came.

2. By the reduplication of the first syllable, in the following manner:

kuta, to tear, cut off,	Intens.	*kukuta*, to dilacerate.
tchabża, to break,	„	*tchatchabża*, to break violently or with great noise.
dyaba, to be strong,	„	*dyadyaba*, to vaunt or to boast.
goga, to be dry,	„	*gogoga*, to become very dry.
gumefaď'a, to make round,	„	*gugumefaď'a*, hastily to make a bundle.
tura, to wait,	„	*tutura*, to wait a long time.
dubaď'a, to speak,	„	*dudubaď'a*, to prattle.
tà, to sit,	„	*tatà*, to sit a long time.
żoba, to lie, to tell a falsehood,	„	*żożoba*, to appease (by invented consolatory arguments) etc.

103.

A singular anomaly is found in those verbs that begin with *d'*. According to all three of my authorities the *d'* in the reduplication is changed into *d*, for instance:

d'ã, to beat,	Intens.	*daď'ã*, to beat heavily, strongly.
d'aca, to walk,	„	*daď'aca*, to take a great walk.
d'aba, to be wanting,	„	*daď'aba*, to be very tired.
d'iba, it aches,	„	*diď'iba*, to press, afflict.
d'uga, to drink,	„	*duď'uga*, to drink very much, to guzzle etc.

A similar thing is found also in the conjugation and declension, which see in num. 189.

104.

A third manner of rendering a form emphatical occurs in imperatives, where an augmentation is affixed instead of the reduplication. For this see num. 146—148.

IX. Passives.

105.

Of all transitive verbs, and consequently also of all transitive forms derived from neuter verbs, a passive may be formed, although passive constructions are on the whole not very frequent. The Gallas prefer speaking in the active, and on being asked to translate passive sentences, they commonly avoid the passive construction as a difficulty, by paraphrasing with the 3rd person plur. active, so that instead of „he was caught", they say „they caught him." However, if a person makes use of the passive he is very easily understood. The formation of it is very simple. It is made in radical verbs by adding the ending *ama* to the root:

akeka, passive: *akekama;*
ega, „ *egama;*
caba, „ *cabama;*

and in the transitive forms, viz. the III. V. and VII., by affixing the same ending to the last radical, which is still subject to the same alterations as in the construction of the middle forms. The causative forms of the verb *mara* which are:

III. *marsa*, V. *marsiza*, VII. *marsisiza*, consequently form the following passives:

marfama; marsifama; marsisifama; and the passive of the Middle-Causative *marad'z'iza*, which is made of the II. f. *marad'a*, must be *marad'z'ifama*. Of the forms *galtsha*, *galtshiza*, *galtshisiza*, the passives are: *galfama*, *galtshifama*, *galtshisifama*, and so on.

106.

For the rest, that is, in respect to the conjugation, every passive form is considered as a verb the last radical of which is *m*, and is accordingly treated as such.

107.

For forming the passive of verbs in *ã*, (contracted from *awa*), it must be remarked that the *w*, which is lost in the contraction, reappears; the passive of *lakã*, to pay, is consequently *lakawama*.

108.

A formation similar to the passive is that of denominative verbs derived from adjectives, wherefore they must here be mentioned. By adding the ending *ma*, verbs can be formed of adjectives, whatever their ending may be. But in all such cases the concluding vowel of the adjectives, and in those ending in *eza*, this whole termination, is changed into *o* before *ma*. As the form of these verbs is passive, they have likewise a passive signification. For instance of *ardya*, merciful, is made *ardyoma*, to become merciful, to let one's self be moved by prayers; from

gari, fair, fine,	is formed	*garoma*, to become fair.
tola, good,	„	*toloma*, to become good.
don⊂a, avaricous,	„	*don⊂oma*, to become avaricious.
dula, old,	„	*duloma*, to grow old.
hieza, poor,	„	*hioma*, to become poor.

109.

This indifference to the ending of the adjective in this formation is very singular, and to be met with nowhere else in the language. But it has the great advantage of enabling us to distinguish real adjectives from attributive verbs, as in determining whether a word is an adjective, the best proof is the possibility of making a verb of it by adding the ending *oma*.

X. Composite verbs.

110.

The Galla language seems but little adapted for the composition of verbs, either with other verbs or nouns or particles; and if the onomatopoeticals mentioned in num. 92. be not considered as composite verbs, there may be said to be none at all in the language. A single verb may be regarded as an exception to this general rule, which is *gaddebia*, to condescend, to degrade one's self, to humble one's self. It is compounded of *gadi*, downwards (properly the imperative of the verb *gada*, to throw away, to throw downwards), and *debia*, to turn back. In this connexion the *i*, of *gadi* is dropped, which is not the case

in relation to other verbs; for ex. in *gadi lakiza*, to let loose, the two verbs stand separate and without any alteration of *gadi*.

§ 2. Modes.

111.

Strictly speaking, the Galla language has but four modes, the Indicative, Imperative, Infinitive and Participle, which last has much the nature of a tense, and is carried to great perfection.

112.

In one sense also a Subjunctive might be admitted. For in nearly all the cases where this mode is employed in Latin, for instance in indirect interrogative sentences, in depending relative sentences, in incidental sentences, in which the verb is governed by the conjunctions ut, ne, quin, quominus etc., the Galla verb is likewise, governed by the corresponding conjunctions *aka*, *aka hin*, etc., subject to a peculiar alteration of its ending, viz. the concluding vowel is changed into *u*. In respect to this mode, however, the language has made only a beginning in this important part of its grammatical progress, which is evinced by the following facts:

1. The change of the last vowel into *u* affects only the three persons of the singular, and the first pers. plur. of the present, whilst the preterites nowhere appear altered.

2. In all the afore mentioned cases, as well as in negative sentences with the negation *hin* that requires the same mode (see num. 174.), the 2nd and 3rd persons plur. of the present, since they already end in *u*, arrive at the subjunctive by borrowing the endings of the first preterite tense.

By reason of its deficiency in forms, and other imperfections, I have not given this mode the name of subjunctive, however just the appellation might be, but in conformity with the modes to be treated in the following numbers, I prefer to designate it as the mode in *u*. Particulars concerning its use are given in that portion of the syntax which treats of the Relatives, Negatives, and Conjunctions that govern it.

113.

There are moreover five mode-like relations which are represented by affixed particles, and which, partly with and partly without

the modification of the verb, may be appended to all syllables of flexion, and either by themselves or by the aid of conjunctions, produce special shades of meaning. These particles are: *re*, *mi*, *ti*, *yi* and *in* (*ini*); and as up to the present time I have found nothing analogous to them in any other language, and being unwilling to invent new denominations, I call them after the particles themselves, the mode in *re*, the mode in *mi*, *ti*, etc.

The mode in *re*.

114.

This particle produces a mode in affirmative interrogative sentences, and answers to the German auxiliary verb „sollen" in the same connexion. Without causing any alteration, it is appended to all syllables of flexion and always takes the accent; for instance: *malif ani zi egare?* why should I wait on thee? — *malif ati na eglare?* why shouldst thou wait on me? — *malif nu izan egnare?* why should we wait on them, etc.

The mode in *mi*.

115.

mi is the mode-particle in negative interrogative sentences and corresponds precisely to the Latin „nonne." It likewise produces no modification of the form of the verb. The word to which it is joined is always accented on the penultimate syllable; for instance: *ani zin djenemi?* did I not say to you? — *ati nan dyalad'tumi?* dost thou not love me? — It is very likely that this particle has some relation to the negative *miti*, which see in num. 175.

The mode in *ti*.

116.

The mode-particle *ti* always depends on the conjunctions *hama*, until, or *aka*, in order that, and changes the concluding vowel of the present tense of the verb into *u*, or, which is the same thing, *ti* is always combined with the mode in *u*; for instance: *t'uri haman ani d'ufuti*, wait until I come; — *nu egne hama izan d'ufaniti*, we waited until they came.

117.

We might take another view of this subject, and instead of considering this construction as a modification depending on conjunctions,

we might regard it as a kind of declension by the postp. *ti* in connexion with the adverb *hama*, until, although the personal pronoun stands instead of the possessive, and the determined tense instead of the infinitive; according to this view the latter of the above examples ought to be translated thus: we waited until or for their coming, or having arrived.

The mode in *yi*.

118.

yi is particularly governed by the conjunction *oto*, signifying „while or whilst"; for ex. *oto ati muka dyala tezuyi ani zi arge*, *whilst* thou wert sitting under the tree I saw thee. Also this particle, as the example shows, is combined with the mode in *u;* but here likewise the conjecture given above of a kind of declension of the verbal form, might be admitted.

The mode in *ni*.

119.

ni occurs only in negative sentences and is exclusively governed by the conjunction *oto*, which then has the signification of „without" (followed by a participle); for instance: *oto izan homa hiñad'ini galani*, they returned home without having eaten any thing. It is to be observed, that in this mode no attention is paid, either to the flexion or the tense, but the same single form coincides in respect to its formation with the 2nd pers. sing. of the imperative, and serves for all tenses and persons. *Oto homa hiñad'ini*, may thus signify: without eating, having eaten, going to eat — without *thy* eating, having eaten, going to eat — without his, our, your eating etc. This particle has probably some relation to the negative *hin*.

§ 3. Tenses.

120.

The Galla has only four tenses: the Present, two Preterits and one Future.

121.

The Present, as has been already stated, being the most simple form of the verb, contains the pure root which is the basis of the

verbal formations. In the second person of it is found the characteristic which determines the conjugation.

122.

The first or simple Preterit, like the Latin imperfect and the Greek aorist, is used in narrating, but it might also, in the Semitic sense, be called an aorist, since it stands for the past as well as for the future, and fills the place of the pluperfect and second future.

123.

The second Preterit is a contracted one, and formed of the first together with an auxiliary, in which is found a peculiarity not uncommon in this language, viz. that the principal verb is inflected as well as the auxiliary, which is still visible even after the contraction. This is more evident in the analyzed forms, which are employed quite as often as the others. (See num. 140.) According to its signification this tense is a pure perfect.

124.

The Future in Galla expresses only an indefinite future time, and its formation is strictly Indo-German. As, for instance, in French or Italian the present of the auxiliary verbs avoir and avere, added to the infinitive of the verb, form the future, thus in Galla the auxiliary *dyira*, to be (to exist, to live), is combined with the infinitive of the verb, except that the abbreviated particle *fu* (*f*) on account of, for, to, and in the first person *an*, (the abbreviated personal pronoun *ani*, I) is inserted which naturally falls away in the remaining persons. Thus, for instance, I shall love, which in the two languages mentioned is: I have to love, j'aimer-ai, amer-o, is expressed in Galla: I am to love, I am on the point of loving, analogous to the English „I am about to love."

Concerning the manner of determining the future more accurately, see num. 142.

§ 4. Numbers.

125.

The Galla distinguishes in verbs as well as in nouns only two numbers, the singular and the plural. No indication of a dual has been met with, but a decided inclination to the collective, which, however, with regard to the verb, is considered as unity and of the

feminine gender, even though the notion comprehend masculine individuals.

§ 5. Genders.

126.

Only two genders are distinguished, the masculine and the feminine. For the latter the verb has in the 3rd person sing. a special form.

§ 6. Persons.

127.

The verb has in every tense, and almost in every mode, (see num. 111—119), three persons in both numbers. But in order to determine their forms, if they are not indicated by nouns, as is very often the case in the 3rd person, personal pronouns are always necessary, the verbal form alone not being sufficient.

§ 7. Conjugations.

128.

By proceeding in the exposition of conjugations in accordance with the view already mentioned, and considering the flexion as the distinguishing characteristic, as in the Indo-German languages, I obtain, according to the different forms of the second pers. sing. pres., three conjugations, according to which all verbs in Galla, whether primitive or formed by any grammatical operation whatsoever, are inflected.

129.

Thus the I. conjugation is that, which in the 2nd pers. sing. pres. affixes *ta*, as also the syllables of flexion of the other persons, to the root, without alterating the preceding radicals.

The II. conjugation is that, where the 2nd pers. changes the concluding radical of the root into *f*, which is preserved before all consonants of flexion that, for the rest, are the same as in the I. conjugation.

The III. conjugation is that, where the 2nd person, changing both the last radicals, ends in *eza* and where, consequently, the characteristic letters of flexion are entirely wanting.

130.

According to the I. conjugation are to be inflected:

1. The verbs the last radical of which is a vowel.

2. The contracted verbs in *â* (from *aa*) the last radical of which seems to be *a*, but is more probably an Aleph, which falling away produces the long *a* (*â*); and as the second pers. only adds *ta*, it brings them under the I. conjugation.

3. Those verbs the last radical of which is one of the labials *b*, *m*, *f* or the peculiar *T*-sound *t'*, but without an alteration of the root. This class comprehends the passives of all verbs.

4. The verbs, the last radical of which is a lingual (*l*, *r*, *t*, *d*, *d'*, *n*) with the single alteration, that wherever in the flexion *n* is affixed to the root, an assimilation takes place; so that:

a) *ln* is changed into *ll*, *rn* into *rr*;

b) the *T*-sounds *t*, *d*, *d'* and *n*, are completely absorbed without a gemination.

This fourth class includes all middle forms.

5. Verbs, the last radical of which is a palatal: *k*, *c* and *g*, where no alteration occurs, except that the *k* before the consonants of flexion is softened into *ch*, for ex. *ani bcka*, 2nd pers. *ati bechta*. But this was only met with in the dialect of Akafed'e; the two others left the *k* unaltered.

6. All verbs the last radical of which is a consonant preceded by a consonant, and also those where the last radical is geminated or where it is a *Tsh*-sound or *y*; and finally those verbs the last radical of which is Ayin with a consonant preceding. But in all these cases, if by an accumulation of consonants in the flexion a harshness is produced, it is avoided by the insertion of an *i*.

131.

Several verbs, in which the consonant placed before the last radical is a liquid, *r* or *l*, have besides this insertion of an *i*, another manner of avoiding the harshness; they undergo a transposition of consonants, for instance: *kolfa*, 2nd pers. *kolfita* or *kolfuta* instead of *kolfta*. This has been already mentioned in num. 83. where the verbs which belong to this class were enumerated.

132.

The insertion of an *i* also sometimes occurs where it is much less required, especially in verbs in *l* before *n*; thus we say for instance: *dabalina* instead of *dabalna*.

133.

To the II. conjugation belong:

1. Verbs the last radical of which is *z* preceded by a vowel. This class comprehends the causatives of all verbs with the exception of those mentioned in num. 68.

2. The contracted verbs in *ã*, the last radical of which is primitively *w*, which being dropped produces *ã*; but appearing again in the flexion as *f*, it changes *a* into *o*; for ex. *lakã* (contr. from *lakawa*), 2nd pers. *lakofta*.

134.

To the III. conjugation belong only the third class of contracted verbs, namely, those in *à*, the last radical of which is *y*, which in the contraction forms *à*, and renders the inflection irregular by altering the vowel, and by an admixture of some other elements of flexion entirely foreign to all other classes.

135.

The table which is here added contains the paradigms for the three conjugations placed near to each other for the sake of comparison. For the first conjugation a verb in *ma* has been chosen, as hereby a special paradigm for the passive is unnecessary, the passives of all verbs being inflected exactly according to this verb.

It would likewise be superfluous to give special paradigms for the modes, as, with the exception of the mode in *u*, which alone modifies the verbal form, they are represented by means of particles which are appended to the verbal forms without altering them.

Paradigm of the conjugations.

I.	II.	III.
	Present.	
Sing.	Sing.	Sing.
1. *adema*	*tshiza*	*tà*
2. *ademta*	*tshifta*	*teza*
3. *adema*	*tshiza*	*tà*
fem. *ademti*	*tshifti*	*tezi*
Plur.	Plur.	Plur.
1. *ademna*	*tshifna*	*teña*
2. *ademtu*	*tshiftu*	*tezu*
3. *ademu.*	*tshizu*	*tau*
	I. Preterit (Aorist).	
Sing.	Sing.	Sing.
1. *ademe*	*tshize*	*tae*
2. *ademte*	*tshifte*	*teze*
3. *ademe*	*tshize*	*tae*
fem. *ademte*	*tshifte*	*teze*
Plur.	Plur.	Plur.
1. *ademne*	*tshifne*	*teñe*
2. *ademtani*	*tshiftani*	*tezani*
3. *ademani*	*tshizani*	*taani*
	II. Preterit (Perfect).	
Sing.	Sing.	Sing.
1. *ademera*	*tshizera*	*taera*
2. *ademterta*	*tshifterta*	*tezerta*
3. *ademera*	*tshizera*	*taera*
fem. *ademterti*	*tshifterti*	*tezerti*
Plur.	Plur.	Plur.
1. *ademnerra*	*tshifnerra*	*teñerra*
2. *ademtanirtu*	*tshiftanirtu*	*tezanirtu*
3. *ademaniru*	*tshizaniru*	*taaniru*

I.	II.	III.
Future.		
Sing.	Sing.	Sing.
1. *ademufandyira*	*tshizufandyira*	*taufandyira*
2. *ademufdyirta*	*tshizufdyirta*	*taufdyirta*
3. *ademufdyira*	*tshizufdyira*	*taufdyira*
fem. *ademufdyirti*	*tshizufdyirti*	*taufdyirti*
Plur.	Plur.	Plur.
1. *addmufdyirra*	*tshizufdyirra*	*taufdyirra*
2. *ademufdyirtu*	*tshizufdyirtu*	*taufdyirtu*
3. *ademufdyiru*	*tshizufdyiru*	*taufdyiru*
Imperative.		
Sing.	Sing.	Sing.
2. *ademi*	*tshizi*	*tai*
3. *ha ademu*	*ha tshizu*	*ha tau*
Plur.	Plur.	Plur.
2. *adema*	*tshiza*	*taa*
3. *ha ademani*	*ha tshizani*	*ha taani*
Infinitive.		
ademu	*tshizu*	*tau*
I. Participle (Present and Aor.)		
Sing.	Sing.	Sing.
1. *ademetani*	*tshizetani*	*taetani*
2. *ademteti*	*tshifteti*	*tezeti*
3. *ademeti*	*tshizeti*	*taeti*
fem. *ademteti*	*tshifteti*	*tezeti*
Plur.	Plur.	Plur.
1. *ademneti*	*tshifneti*	*teñeti*
2. *ademtaniti*	*tshiftaniti*	*tezaniti*
3. *ademaniti*	*tshizaniti*	*taaniti*
II. Participle (Perfect).		
ademnani	*tshifnani*	*teñani*

§ 8. Remarks on the Conjugations.

136.

In the verbs whose last radical is a *T*-sound, wherever in the inflection a *t* is added to the root (in the 2nd pers. sing. and plur.), and where probably an assimilation of both takes place, I have, for greater clearness, and not to obliterate the root, avoided this assimilation and left both letters standing by each other; for instance:

kuta *t'ut'a* *dida* *fud'a*

2nd pers. sing. of the present:

kutta *t'ut'ta* *didta* *fud'ta*

2nd pers. plur. aorist:

kuttani *tut'tani* *didtani* *fud'tani.*

The remark which has already been made in num. 20. 2., may also be repeated here, viz. that the *t'* when it stands before the inflective consonant *n*, is neither assimilated with this consonant nor is it absorbed, as is the case with the other *T*-sounds, but remains unaltered; as: *t'ut'na*, we smoke, not *t'una*, as might be supposed.

137.

Verbs which have *d'* for their last radical, comprising consequently the middle forms of all verbs, are distinguished by the peculiarity that, while otherwise in all three conjugations the 3rd pers. sing. has the same form as the 1st, in the present as well as in the I. and by consequence in the II. preterit, the *d'* is changed into *d*; thus:

pres.	1. *ñad'a*, I eat,	*bufad'a*, I lay myself (the V. f. of	
	2. *ñad'ta*	*bufad'ta*	*bua*, to fall).
	3. *ñada*	*bufada*	
I. pret.	1. *ñad'e*	*bufad'e*	
	2. *ñad'te*	*bufad'te*	
	3. *ñade*	*bufade.*	

This has two analogies: in the reduplication of verbs which begin with this consonant, and in the nominative of nouns which have it in their ending, the same change takes place. See num. 103.

138.

The verb *d'iza*, to stretch, to nail to (for ex. a skin for tanning), deserves a special mention, as, probably in order to distinguish it from *d'iza*, to let, it is not inflected according to the second but the first conjugation, whereby, however, it does not follow the other exceptions

by inserting an *i*, but appends the inflective syllables immediately to the root which remains unaltered, thus: sing. *d'iza*, *d'izta*, *d'iza*, *d'izti;* plur. *d'izna*, *d'iztu*, *d'izu*, etc.

139.

In the rule given in num. 134. are included those verbs that apparently end in *oa*, but in reality have the termination *oya;* and as the *y* is lost by contraction the *o* in *oa* becomes long. But one single verb of this kind has hitherto come to my knowledge, viz. *boa* (*boya*), to weep. However I have no hesitation in believing that this one known verb represents a whole class of them. In inflecting it according to the III. conj., it is to be observed that the long *o* remains unchanged, whereas verbs in *a* change this vowel into *e;* in this way:

Present.	I. Preterit.	II. Preterit.
Sing.	Sing.	Sing.
1. *boa*	*boe*	*boera*
2. *boza*	*boze*	*bozerta*
3. *boa*	*boe*	*boera*
fem. *bozi*	*boze*	*bozerti*
Plur.	Plur.	Plur.
1. *boña*	*boñe*	*boñerra*
2. *bozu*	*bozani*	*bozanirtu*
3. *bou*	*boani*	*boaniru*

I. Participle: *boetani*, *bozeti*, *boeti*, fem. *bozeti*, plural: *boñeti*, *bozaniti*, *bpaniti*.

II. Partic. *boñani*.

140.

That the II. preterite is really compounded of the I. and an auxiliary, and subsequently contracted, is evident from the following facts: 1. that in the middle of those forms, a flexion, answering to the termination, is perceptible; and 2. that the analyzed forms frequently occur in the idiom of Goma, and still oftener in that of Zibu. This discovery first drew my attention to those contracted forms. Instead of the given paradigm we can also say:

Sing.	Sing.	Sing.
1. *ademe dyira*	*tshixe dyira*	*tae dyira*
2. *ademte dyirta*	*tshifte dyirta*	*texe dyirta*
3. *ademe dyira*	*tshixe dyira*	*tae dyira*
fem. *ademte dyirti*	*tshifte dyirti*	*texe dyirti*

Plur.	Plur.	Plur.
1. *ademne dyirra*	*tshifne dyirra*	*teñe dyirra*
2. *ademtani dyirtu*	*tshiftani dyirtu*	*tezani dyirtu*
3. *ademani dyiru*	*tshizani dyiru*	*taani dyiru.*

Hence it appears that for forming the II. preterit, the I. is necessary, to which through all the persons, the auxiliary *dyira* is appended.

141.

There is no difference in signification between the contracted and the analyzed forms, at least none was made by the Gomanian and the Zibuanian; in the dialect of Akafed'e the analyzed forms seemed more emphatical, and only used when a certain stress was intended.

142.

Besides the method given in the paradigm of denoting the future, the Galla has still another way of expressing it more accurately, and in gradual approximation to the present; this is done by the tenses of the verb *gà*, to draw near, to approach, being combined with the infinitive of the verb in question, by which four different periods are distinguished, from the most distant future down to the time nearest the present. Besides „*ini d'ufufdyira*" he will come, the Galla, as the time of the real arrival is more or less distant, says also:

1. *ini d'ufu gaufdyira*, lit. he will approach to come;
2. *ini d'ufu gà*, he approaches to come;
3. *ini d'ufu gae*, he approached to come;
4. *ini d'ufu gaera* or *gae dyira*, he has approached to come (when the arrival is nearly at hand); and to this precise distinction strict attention is paid by the Gallas.

143.

Aga, in the usual future formed with the auxiliary *dyira*, did not abbreviate the adverb *fu* (see num. 124), but always employed the full forms. Instead of „*iz'in debiufdyirti*", she will come back, he said: *iz'in debiufudyirti*. — These and all similar forms would perhaps be better written, not in one word but separately, (for ex. *debiu fu dyirti*); but this is of no great consequence, and might easily lead to mistakes.

144.

In the imperative mode, the Gallas like to place the personal pronouns *ati*, thou, and *ixin*, you, before the 2nd person; for instance:

Wacayo ati nu galtshi, God, mayest thou guide us home; however it is not necessary.

145.

The middle forms of all verbs (in *d'a*) have not *i* in the 2nd pers. sing. of the imperative, but *u*. Radical verbs ending in *d'a* follow the rule; for instance: *fud'a*, to take, imperat. *fud'i*, take; II. f. *fudad'a*, imper. *fudad'u*, take for me; — *barbad'a*, to seek, imper. *barbad'i*; II. f. *barbad'ad'a*, imp. *barbad'ad'u*, look for me, in my stead.

164.

In very forcible commands, the imperative may be made emphatic by adding the syllable *ti*, as: *ama daqiti*, now be gone! — *dafiti*, be quick! — *nama wamad'ati*, call people! — simply: *d'aqi*, *dafi*, *wamad'a!*

147.

Another intensitive form of the imperative, is made by adding the interjection *ka*, which answers to the German „doch, aber doch", as: *benuka inigafana*, lass uns doch gehen und fragen, but let us go and ask! — *taika*, but be seated, but stay! — *kod'uka*, now do come here! — This *ka* is also found appended to the intensitive *ti* of the preceding num., as: *tafitika*, but do be quick!

148.

Summoning and encouraging, as in other languages, are expressed by the 1st pers. plur. pres. as: *kod'u ind'acna*, come let us go! — *harguma dubi fit'ana*, let us finish our quarrel to-day (immediately to-day).

149.

The particle *ha*, placed before both the 3rd persons of the imperative, is spoken by Aman *hai* (*hayi?*). I was unable to ascertain its real nature, that is, whether it partakes of the character of a verb or not. It is more probable that it does not, since it remains invariable, as well before the singular as the plural. In respect to the signification, it corresponds to the auxiliaries „ought," or „may", in the same construction. *Hai tau*, it shall be done, f. ex. is the usual and ready answer to a request, if consented to, or to a command, when promised to be executed. — For the rest, it is evident that this particle has the same influence on the form of the verb as *aka*, *hama* and others; in other words, that it governs the mode in *u*.

150.

The verbs in *d'a*, not only the middle forms but also the primitives, have, besides the regular infinitive in *d'u*, a secondary form in *d'ż'u*, which is mostly found in those sentences where the infinitive depends on another verb, and where in this dependency an intention is expressed, positively or negatively. It occurs mostly:

1. In verbs which denote motion, as: *mana idyarad'ż'u d'aqe*, he went to build a house; — *izan nuti birmad'ż'u d'ufani*, they came to help us; — *izan barbad'ż'u d'acani*, they went to look for; (here also *barbad'u*, and even *barbad'a d'acani* are in use.)

2. In the negative verbs (see num. 176.) *dida*, to deny, refuse; *bad'a*, to omit; and *d'aba* (*daad'aba*) to fail, to be unable, to want strength; as: *iża wadjin dubad'ż'udide*, he did not speak with him, lit. he declined to speak with him; — *homa djed'ż'udide*, he said nothing; — *ho wa na lad'ż'u bad'te, ży adjeża*, if thou give me nothing to eat, I shall kill thee; — *kad'ż'u dadab'e*, he could not run any longer, he was too tired to run. Although in the last two verbs, no intention is expressed, nevertheless their negative nature places them in this class.

3. In verbs which signify: to will, to wish, to long for (*fed'a, kadyéla, d'arra* etc.); for ex. *ati budena ñad'ż'u fed'ta?* wilt thou eat bread? — *ini fon kana fud'ad'ż'u kadyéle*, he was eager to take (for himself) that meat.

4. In verbs of fearing, as: *ini kakad'ż'u żodad'a*, he feared to swear.

151.

The reason of writing this form with ż' (*d'ż'u*), is already given in num. 17. and 62., viz. in order to prevent any misunderstanding, the alteration of *d'* into one of the given *Dsh*-sounds (probably into *tsh*) has been avoided, and the ż' employed, in which manner the concluding radical remains apparent.

152.

The Galla has two participles, one of which is the participle of the present and narrative past tense; it is inflected through all the six persons, and provided with a special form for the feminine; and it is capable therefore of a precise application in the sentence. The second is the past participle, corresponding with the perfect and pluperfect of the Latin.

153.

The first evidently consists of the I. preterit (aorist) tense and the particle *ti* affixed, the persons of this tense remaining entirely unchanged; except that in the 1st pers. sing. the personal pronoun *ani*, I, is appended, whereby the *i* in *ti* is lost; thus *ademe-t(i)-ani* becomes *ademetani*.

154.

Great care, however, must be taken with these participial forms, not to mistake them for cases where the postp. *ti*, as the sign of a case, is appended to the verb instead of the noun, and thus engendering forms which have exactly the same sound as these participial forms. This most frequently takes place in inserted relative sentences, as: *nu bia kana himbekneti gargara walalle*, as we did not know the country, we wandered about. Here *himbekneti* is a participle with the negation: „we not knowing etc."; but, *izan bia nu himbekneti na gezani*, they led us into a country we did not know. In this sentence the *ti* appended to *himbekneti* is properly the sign of the case belonging to the subst. *bia*, viz. the postp. *ti*, to, in, and *nu himbekne* is merely a simple not a relative sentence, but which, for the reason that it is determined, and placed between *bia* and the sign of its case (*ti*), becomes a relative sentence. (see num. 249. 5.)

155.

The participial forms will be less easily confounded with the intensitives of the imperative, (num. 146), since the most superficial examination will enable the reader to discover the difference of the vowels that form the distinction.

156.

The perfect participle, for all persons and numbers, has but one form, which likewise seems to be borrowed from the aorist; for in all cases, the 1st pers. plur. of it gives the form of this participle as soon as the terminating *e* is cut off and the ending (particle?) *ani* is appended in its stead; — *ademn-e(-)ani*. — In verbs which transpose the consonants (see num. 83. and 131.), as there are double forms through the whole conjugation, there are also two forms of the perfect participle, as: *arginani* and *agarani*; — *zirbinani* and *zibirrani*; — *kolfinani* and *kofalnani* — after I, thou, he, she, we, you, they had seen, danced, laughed.

The use of the participles in Galla is very extended, and constitutes one of the beauties of the language. On this account a special chapter of the syntax will be dovoted to treating of it.

§ 9. Defective verbs.

157.

Hitherto but two defective verbs have been found, and one of them scarcely deserves the name, since it is certainly only a modified person of a regular verb. One is *benu*, sing. and *bena* plur. in the sense of: up, courage, go on! which no doubt is the corrupted 1st pers. plur. present of *bâ*, standing instead of *banu*, *bana*, let us go. — The other is the imperative *kod'u*, plur. *kod'a*, „come", derived from a root *kod'a*, of which nothing remains but these two forms.

The three verbs: *yâ*, to come in crowds, to draw near, to stream, to flow; — *namʿa* to enter any place in multitudes, and *nacama*, having the same signification, are only used in the plural, or rather they have no singular on account of their collective signification. The feminine form alone of the singular number is used in connexion with collective nouns, because these, as will be demonstrated hereafter (num. 180), are for the purpose of conjugation, considered as singular and feminine, even if in their nature they are of the masculine gender, as: *dargagon gude dubiti yate*, the young men (youthful multitude) flow into the assembly of the people. *Nacama* is perhaps lit. the passive of *naca*, to pour, to empty into a thing etc., and is ranged under this class by reason of its reflective signification: to empty one's self.

§ 10. The prefix *in*.

138.

The Galla language is as poor in prefixes as it is rich in affixes, for I have discovered but one, and even this is of very subordinate signification. The prefix *in* (in the full form *ini*) is regulary placed before the 1st pers. sing. and plur., and frequently before the other persons; and this prefix is in the 1st pers. augmented by the pers. pronoun *ani* (abbrev. *an.*)

Examples: 1. *Macad'u, inanilala*, stand aside, let me see. — 2. *ani inayada*, I think. — 3. *ani duri inand'agae*, I have heard a long time ago. — 4. *is in inimarad'ti*, she is mad. — 5. *benuka inigafana*, come

let us ask! — 6. *ati iniyad'ta*, dost thou think? — 7. *nama wama inhina*, call people, we will tie him! — 8. *galgalon inicã*, the bag has a hole. — 9. *ani ama inanadema*, I shall now go away, etc.

Obs. With respect to the form *inayada*, in the second example, it is to be observed, that the *n* of the personal pronoun *ani*, is absorbed by the following *y*, the complete form being *inanyada*.

159.

Concerning the nature and signification of this prefix, I have formed a variety of conjectures. At first I took it for an adverb of place, answering to the French „en", or the Italian „ne". To this supposition I was led by the 9th example in which it first occurred to me, thus *ani inanadema* would have signified literally: je m'en vais. — But this is contradicted by most of the other examples. According to some, it appeared to be a pronominal particle, representing the 3rd pers. sing. and plur. masc. and fem. as the object of the verb, so that *inigafana* would signify: let us ask him, her; — *inhina*, we will bind him, her; — *inand'agae*, I have heard it, and so on. But this latter conjecture is not supported by other sentences, as the 4th and 8th examples, in which *in* represents no object.

160.

As these contradictions would have made it necessary to attribute to this particle a variety of significations, I came at last to the conclusion that it was not of sufficient consequence to deserve any further research, and that it was merely an euphonical prefix, or one of the many rhetorical conveniences of the Gallas, who, instead of passing sharply from one word to another, prefer first to construct a bridge between them, either with simple vowels or whole syllables. Besides this prefix and the repetition of *ani*, there must be included in the same class the insertion of the syllable *da* before the *n* (*ni*) of the instrument, and above all the frequently occurring *s* and other flourishes used by Mr. Krapf's authority, by whom this convenience is carried to an excess.

§ 11. Irregular verbs.

161.

To the few who may engage in the study of the Galla, it may afford some pleasure to hear that there are in it no irregular verbs.

The only one that I have found, which, however, may possibly represent a whole class, is *dyadya*, to wonder, to praise; but this must be extremely irregular, for the three Gallas who used it were unable to conjugate it themselves, though often requested to do so. It is therefore no fault of mine that I can give no further information respecting it.

§ 12. Auxiliary verbs.

162.

It may appear strange to place the discussion of auxiliaries after that of the regular verbs, especially as it is usual, even in oriental grammars, to treat of them first; they being considered as indispensable elements of conjugation. This departure from the usual arrangement will, however, be justified by the circumstance, that the few real auxiliaries in the Galla, as well as some other verbs which for syntactical reasons are included in the same class, are not irregular, but follow the general rules of conjugation.

163.

As the paradigm shows, there is, strictly speaking, but one auxiliary necessary for the conjugation of verbs, viz. *dyira*. For the more precise determination of the future, however, *gà* is used, which being in all respects a complete verb, requires no further remark than that it serves as auxiliary to itself. For ex. instead of *bokeñi ind'ufa* rain is coming, a storm is advancing, it is said: *bokeñi gà; bokeñi gau gà; bok. gau gae; bok. gau gaera.* Of *dyira*, however, and for comparison's sake, of the copula *d'a*, as well as of the verbs above alluded to which are not properly auxiliaries, viz. *dandà*, to be able, etc., a slight mention must here be made, (though they belong rather to the head of syntax), inasmuch as the construction of these verbs have naturally some influence on the conjugation.

164.

The verb *dyira* is used only in the present, and in the 2nd and 3rd pers. plur. of the I. preterit, (*dyirtani, dyirani*) in negative and dependent sentences. In this respect *dyira* must be classed with the defective verbs.

165.

The primitive signification of *dyira* is: to be, to exist; II. form *dyirad'a*, to be for one's self, to live. Hence it follows that *dyira* is

never used as a copula between the subject and the predicate, but is a substantive verb ocurring only in combinations like the following: *obolenike mana dyira? ee hindyirani*, are thy brothers at home? no they are not. (Respecting *ee*, yes, instead of *wau*, no, see Dictionary.)

166.

The copula in Galla is the affix *d'a*, which doubtless is the same ending that, in the verbs, serves as a termination for the middle forms, but which here has dropped the nature of a verb, the copula remaining invariable in all persons and numbers. (See num. 195. and 198.)

167.

The same ending is also sometimes used, where *dyira* is expected to occur, as: *dini nama dinad'ati hillafu*, the enemy does not spare the enemy. Here the words *nama dinad'a* constitute a relative sentence (see num. 249. 4.), and the whole being analyzed runs thus: *dini*, the enemy — *hillafu*, spares not (lit. becomes not soft — *ti*, towards, for) *nama* (*ti*), a man — (*kan*, who) — *dinad'a*, is an enemy. But the *d'a* in the analysis could by no means be used, as it must necessarily be, *kan dina dyiru*: wherefore this combination justly deserves attention as a striking peculiarity. The only other sentence of this kind that occurred to me was: *mani barzid'a*, the house is of straw; here there is a different relation, namely, *barzi* is considered as a predicate, perhaps even as an adjective, and *d'a* stands as copula in its proper place.

168.

As the distinction between the two consonants *d* and *d'*, particularly when spoken quickly, is not very easy, and nevertheless so important, it will not be superfluous to caution the reader against confounding the copula with the transition-syllable *da*, which is partly used for avoiding the harshness, and partly for distinguishing the cases.

169.

The second preterit to which *dyira* serves as an auxiliary, is inflected through all the persons in the same manner as *dyira* itself. In the future the latter is not properly an auxiliary, but the governing verb of the sentence: *ademufdyira*, I am to go.

170.

The above mentioned verbs *dandà*, *rawad'a*, *beka*, *dad'aba*, in this respect resemble *dyira*. The peculiarity in the construction of

these verbs is one to which, by reason of its extension in the language and its many analogies, too much importance cannot be attached. I repeat it, those verbs to which they serve as auxiliaries, stand in a determinate tense and person, but never in the infinitive except in those cases where *dandà* follows the principal verb.

171.

The same construction occurs in *tafa*, to hurry; *dabala*, to add to; *debia*, to come back; *zoba*, to lie, to tell a lie; *baria*, to begin, and in many other verbs. These verbs for the most part supply the place of adverbs derived from adjectives, since on account of the deficiency of the language in real adjectives, their cognate adverbs are entirely wanting.

172.

It is a remarkable feature in these verbs, that they always stand in the aorist even when the tense requires the present or the future, nay even when the other verb stands in the imperative, as: *ati debite hind'ufin*, do not thou come back! —

§ 13. Negation.

173.

The negation in Galla is expressed in three different ways: either by the simple negative *hin*, not; the negative affix *miti*, or by negative verbs. In the first and third cases the negative exerts a perceptible influence on the form of the verb to be negatived, and this alteration of forms is frequently the only guard against confounding it with similar forms, and other mistakes to which it may give rise.

I. The negative *hin*.

174.

This is the simple negative, „not", and always precedes the verb which is to be negatived, most commonly in such a manner that either an assimilation takes place with the beginning consonant of the following verb, or a contraction with the concluding vowel of the preceding word. In the latter case the aspiration and vowel of *hin* are lost and *n* only remains, which, to distinguish it from the abbreviated postposition *ni*, or the *n* of the nominative, I have always marked with the sign of the rough breathing (*ṅ*). In both cases the ending *a* of the verb in the three persons sing. and 1st pers. plur. pres. is changed

into *u*; but in the place of the 2nd and 3rd pers. plur. which already end in *u*, are substituted the 2nd and 3rd persons plur. of the aorist unchanged; thus: *izin hind'iftanî*, you do not let; *izan hind'izanî*, they do not let. The imperative receives, as it were, a repetition of the negation by affixing the ending *in*, as: *hindubad'in*, do not speak; plur. *hindubad'inna*, do not ye speak. Before *f* and *b*, the *n* of the negation is changed, for the sake of euphony into *m*, as: *kanamfed'u*, I don't like that; *nu himbechnu* we do not know. If a word precedes which is of itself a negative, it does not supply the place of *hin*, but the same construction remains and the form of the verb is subject to the same alterations; as: *dêca kana namuñ ñad'u*, nobody eats this sacrificial flesh; *homtu azin dyiranne*, nothing was there. — If the aorist is to be rendered negative, *ne* or *ine* is appended to the root, as: *ani tchabza*, I break; *ani hintchabza*, I do not break; aorist: *ani hintchabzine*, I have not broken; *ani hind'ageñe*, I have not heard, and this form remains unaltered in all the persons.

II. The negative *miti*.

175.

When other parts of speech, such as substantives, pronouns, adjectives or adverbs are to be negatived, it is done by the negative affix *miti*, as: *ani ilmakemiti*, am I not thy son? — *ini garimiti*, he is not handsome; *amamiti*, not at present.

III. Negative verbs.

176.

a. *dida*. *Dida* answers to the Latin „negare", and, construed with the infinitive of the verb that is to be denied, it always implies the idea of resistance, or the intention of not doing what the accompanying verb expresses, as: *ini oad'z'udide*, he did not answer, in the sense, he would not answer, he resisted the answer; *ho ati dididad'z'udide*, if thou art not diligent (wilt be). This *dida* as a verb affixed to the infinitive is, as the sentence requires, conjugated regularly through all the persons, modes and tenses. The same must be said of the two following verbs *bad'a* and *d'aba*.

b. *bad'a*. As *dida* denotes the intention not to do what the verb signifies which is to be negatived, so *bad'a* (prop. the II. form of *bâ*, to go out of, away from), denies by means of its original signification of undesigned neglect, inadvertence, carelessness or missing opportunity;

for ex. *ho rako kana calu bad'te, hidjolenza kan izamiti* (see num. 175.), *kan abaz'iti,* if he does not bring this offering (neglects to bring), the children he begets do not belong to him but to her father, (the father of the woman); — *oto izan izati birmad'z'u bad'tani ani indua,* if they had neglected (lit. went away) to come to his aid he died, that is, if they had not succoured him, he would have perished. It may be seen here likewise, in what manner the Gallas supply the want of a proper subjunctive form by the position of the verb.

c. *d'aba.* The original signification of this verb is: not to find, to miss on account of obstacles which are not to be avoided. When used as a negative verb, it always implies a primitive idea of a want of power occasioned by external circumstances, to do what the accompanying verb denotes, as: *irge d acu d'aba, azi tae boe,* lit. where to go further I found not (the way, the power etc.), I sat down and wept; that is: as I could not go any further I sat down and wept. This also explains why *d'aba,* and especially *dad'aba,* when standing alone, have the signification: to lose, or to be tired. It must further be observed, that *d'aba* has always a short *a,* and is only distinguished by that from *d'aba,* (having a long *a*) to place, to set.

To enable the reader to comprehend more clearly the peculiarities of these three verbs, I will illustrate them all by a single example:

ini oad'z'udide, he did not answer, because he would not, — intended silence;

ini oad'z'ubad'te, he did not answer, because he had paid no attention to the question;

ini oad'z'u d'abe, he did not answer, because he had not the power.

d. *ola.* This verb, though not usually a negative, may very properly be mentioned here, as from its signification, to pass by, it sometimes has the negative sense: not to keep, to neglect, as: *malif izin caba kezani oltani,* why did you pass by your duty, that is, why did you not keep your word? — *ini na dyalañ olu,* he does not pass by me, that is, he does not forget, neglect me.

CHAPTER II.

Of nouns.

§ 1. Formation, genders and numbers.

177.

The Galla language has no article. The nouns are either primitive or derivative: The formation of those derived from verbs is, for the most part, very simple, since generally, the 1st pers. pres. may be used and declined as a substantive noun, as: *dyalala*, I love, and subst. love; *awala*, I bury, as subst. tomb; *tchaba*, I break asunder, subst. splinter, piece.

178.

Others change the *a* of the present into *o*, as: *yada*, I think, *yado* (also *yada*), thought. Others again change *a* into *u* and insert a *t*, as *tuma*, I beat, push, subst. *tumtu*, the workman, especially a smith, etc. — This derivation follows certain rules, agreeing in general with those concerning the changing of the consonants in the flexion of the verb.

179.

With regard to gender, the nouns are either masculine or feminine. This distinction appears in verbs in the special form of the 3rd pers. sing. for the fem., as well as in the double form of several adjectives, as: *t'ina*, little, fem. *t'ino*; *hieza*, poor, fem. *hieti*, etc.

180.

It is a remarkable peculiarity that all words which admit of a collective notion, are considered as feminine, even though, according to their signification, they are of the masculine gender, as: *dargago*, youth (young manhood); *mangudo*, judge; *hatu*, thief; *hidjole*, child. If however, by joining the number *toko* (one), or by making use of the form which denotes individuals, the collective notion is lost, then the noun is considered according to its real gender, as: *mangudo toko*, *dargageza*, *nagaditsha*, a judge, a youth, a merchant, are naturally masculine: *nagaditi*, a tradeswoman; *tumtiti*, a craftswoman; *caliti*, a priestess, are certainly feminine.

181.

For the reason that almost all nouns may be regarded as collectives, the plural number of them is very seldom used, but its place is supplied by the collective form, or by numeral adjectives joined to them; but the plural even when it is used, is nearly always considered as feminine, and takes the verb in the fem. sing., as: *faratoni d'ed'ti*, the horses eat. A feature analogous to this is found in the Arabic.

182.

The usual ending of the plural is *oda* which is appended to the root. But there are many words that form their own plural, without rejecting, however, the regular one, as: *ree*ᶜ, the she goat, plur. *rooda* and *rooni; oboleza*, brother, *obola* and *oboloni; ilma*, son, *ilman*, (a corrupted from is *iman*), etc.

§ 2. Declension.

183.

Before I proceed to treat of declension, it is necessary to mention another peculiarity of this language, and one to which I have not yet found any analogy, unless perhaps it be in the Semitic verb. For, as in that, the 3rd pers. sing. pret., being the simplest form of the verb, is placed first in the conjugation; so in the Galla, not the nominative, but the accusative is placed first in declension, since the latter is the most simple form, though not always the pure root. My authorities at every question concerning a substantive, always answered with the accusative.

184.

The formation of the Nominative varies very much, and can only be learned well by practice. However some general rules may be given to which there are no exceptions.

1. All accusatives in *e*, *i*, *o*, and *u*, affix in the nominative only *n*, as: *muʿuteʿe, muʿuteʿen*, cudgel; *bati, batin*, the moon; *ramo, ramon*, worm; *adu, adun*, the sun.

2. The words in *a* follow partly the same rule, as: *gofta, goftan*, the master; *mutsha, mutshan*, child; and partly change *a* into *i*, as: *had'a, had'i*, mother; *ñara, ñari;* eyebrow; — or sometimes the root itself is changed, as in the words ending in *iza* and *awa* (*ã*), which, without exception, end in *fni* in the nominative, as: *kaniza, kanifni*, a bee; *barziza, barzifni*, teacher; *gawa, gofni*, hole. In substantives

ending in *d'a*, the *d* before the ending is dropped, as: *zamareda*, *zamareni*, wheat. Sometimes other letters are inserted after the root, as: *lafa*, *lafti*, earth; *muka*, *mukni*, a tree; *boka*, *bokeñi*, rain. — These alterations always depend on the different consonants which stand before the ending *a*, and commonly follow the rules concerning the change of consonants in the verb.

185.

The Nominative and Accusative, properly speaking, are the only real cases, the others being marked by position, or by adding certain particles (postpositions.)

186.

The Genitive is generally expressed by placing the word in its accusative form after the nominative which governs it, as: *aban mana*, the master of the house. Very often the relation denoted by our genitive is expressed by the dative, as: *obolezi abakoti*, the brother of my father.

187.

The Dative is formed by appending the postposition *ti*, which is commonly a particle of place, (see Dictionary.)

188.

The Vocative is formed by placing the interjection *ya* before the accusative, which is sometimes accompanied by an extension or abbreviation of the root; for ex. *ya namana!* O man! — *ya ob!* instead of *ya obolezako*, O my brother! — *ya Gallan!* O ye Gallas!

189.

The Ablative is expressed by the postpositions *ira*, of; *keza*, out of, from; *ni*, or *n*, through, by, with, etc.

190.

The declension of masculine or feminine nouns is the same, and the cases of the plural are formed in a similar manner to those in the singular.

191.

If a possessive pronoun is combined with the substantive, the sign of the case is appended to the former because all such pronouns are affixed. Likewise when a word is combined with the genitive (see num. 186.), the sign of its case is affixed to the latter, as: *niti Butati djed'e*, he said to the wife of *Buta*. Sometimes two signs of

cases are appended to one word, as: *ini had'azatin djed'e*, he said to his mother, (*had'a*, mother — *za*, possessive pronoun — *ti*, and *n*, the signs of the dative).

§ 3. Adjectives.

192.

The adjectives in Galla are nearly all derived from verbs. The few, which appear to be radical words, as: *koba*, alone; *orma*, foreign; *korma*, manly, etc. are probably substantives; especially, the adjectives which denote colours are certainly verbals, for *guradjā* signifies: to be black, and *guradja*, black; *dima*, to be red, and *dima*, red, etc. Other adjectives, as *hieza*, poor; *dureza*, rich, also betray their derivation from verbs, since the middle forms *hioma*, to be poor, and *duroma* to be rich, exist; — otherwise we must conclude, with regard to these cases, that the language has the faculty of forming verbs arbitrarily from real adjectives, without the help of auxiliary verbs.

193.

The adjective accompanying the verb, or the adverb of the Greek and Latin languages, is usually expressed in the Galla by a verb which conveys an adverbial idea, as: *ini dafe hind'ufne*, he came not quickly, lit. he hurried came not; in which the singularity must be noticed, that the negation is not joined to the verb which is intended to be negatived; but this is a general rule, for it is also said: *ani dandaeñ d'ufu*, I could not come, lit. I could came not.

194.

Besides this manner of expressing the adverb, adjectives also are used unchanged in form, as: *ini gari cote*, he has ploughed well.

195.

The copula usually required in adjectives is *d'a*, which is appended but not inflected. (See num. 166.)

196.

The adjective is always placed after the substantive, and agrees with it in gender and number, for both of which there is generally a special form.

197.

The formation of the feminine here also conforms to the rules for the change of consonants, already frequently mentioned. It ends either in *tu*, as: *hamtu*, fem. of *hama*, bad; or in *ti*, as: *hieti*, fem. of *hieza*, poor; *gurati*, fem. of *guradja*, black; or it merely changes the ending of the masculine into *o*, as: *t'ino*, fem. of *t'ina*, little; *gudo*, fem. of *guda*, great; finally many adjectives have but one form for both genders, as: *hadari*, prudent; *gari*, beautiful.

198.

The plural is formed, either like that of substantives, in *oda*, or by particular alterations of the root, as: *hieza*, plur. *hieji;* or, which is the most frequent, the adjective receives a reduplication, as: *ini garid'a*, he is handsome, plur. *izan gagarid'a*, they are handsome.

199.

In the construction of an adjective with a substantive, the former always receives the sign of the case, and the substantive remains in the simple accusative form. The same must be said of pronominal adjectives, for ex. *nama ormati dafi himulad'in*, do not show yourself immediately to a stranger; — *gurbazatin djed'e*, he said to his boy.

200.

As the Gallas have no special form for the comparison of adjectives, it is expressed by adding the postpositions *ira*, over; *dyala*, under; *dura*, before; *boda*, after, etc., as: *ini narra dyira*, he is older than I, lit. he is over me, above me (viz. in age); *iz'in oboletiz'irra garid'a*, she is handsomer than her sister, lit. she is handsome above her sister.

§ 4. Numeral adjectives.

I. Cardinals.

201.

The Gallas count like us according to the decadal system. The units are as follows.

1. *toko* (*tak*)
2. *lama*
3. *sadi*
4. *afur*
5. *s'an*
6. *dya*
7. *torb*
8. *sadet*
9. *sagal*
10. *kudan*

202.

To express the numbers between 10 and 20, they join the units to *kudan*, rejecting, however, the final *n* of the latter, in the following manner:

11. *kudatoko* (*-tak*)
12. *kudalama*
13. *kudazadi*
14. *kudafuri*
15. *kudaz'ani*
16. *kudadya*
17. *kudatorbi*
18. *kudazadeti*
19. *kudazagali*

203.

Digetami (*digtami*) signifies twenty, and *d'iba* hundred, which are the only numerals that have not their roots in the corresponding units, but are probably derived from some verbal roots not yet discovered: for instance, *d'iba*, 100, seems to me to be the verb *d'iba*, it aches, it is an impediment, obstacle, it fails, is deficient, or perhaps a substantive derived from the same verb, equivalent to *d'ibe*, obstacle, need, want. This word may possibly explain why the three Gallas whom I have questioned upon this subject, never would (nor perhaps could) count any further in continued order than one hundred, as if that were their limit. Nevertheless Aman confirmed the number *kuma*, 1000, quoted by Mr. Kielmaier (Ausland, 1840. Nro. 76); and he remembered also a greater number, *kuntuma*, formed doubtless from *kuma*. The correctness of these two words becomes still more probable from their resemblence to the corresponding number of the *Danakili* and *Hurrur* languages, „*kum*", and that of the *Somauli*, „*kou*", (Salt: *kun*). But *kuntuma* is more probably only a diminutive form of *kuma*. — If however the Gallas really want the word in question and what lies between, they have (as the Germans their „Dutzend" twelve, „Mandel", fifteen), a compensative for it in the numeral substantive *kurna*, which involves the notion of the number „*ten*", and seems to be derived from *kudan*, which in its turn may have its root in the verb *kuta*, I cut, make a section.

By means of *kurna* it is not difficult to count to 1000.

Kurna is also frequently used by the Gallas to denote a space of ten days although they have also the division of time into weeks; *torban*, subst. (from *torba*, seven) week; four *torban's* or three *kurna's* make one month.

204.

Zodoma is 30, formed from *zadi*, three. All numbers from 40 to 90, are formed by joining the syllable *tam*: to the units:

40. *afurtam*:	80. *zadettam*:
50. *z'antam*:	90. *zagaltam*:
60. *dyatam*:	100. *d'iba*
70. *torbatam*:	1000. *kuma*

100000. (?) *kuntuma.*

205.

None of the numerals have a special form for the feminine; in regard to their construction, however, they are used like nouns, and follow the same rules, i. e. they take the signs of cases; for instance: *torban toko atchiti taani,* they passed one week there; — *nama tokoti d'ufe,* he came to a man; — *ani libi tokon iza arge,* with one glance of the eye I saw him.

206.

The decades, which all terminate in *ama* (*am*:), form their nominatives in *ni*, like the nouns ending in *ba;* for example: *dargagon dyatamni iza wadjin d'acte,* sixty young men walked with him.

II. Ordinals.

207.

The ordinal numbers are formed in a singular manner. „The first" is expressed by the verb *dura* with the personal pronoun of the 3rd person *ini;* literally, he before, he in the fore-part. To express the value or merit of persons or things in comparison with others, they have also the word *hangafa,* (nom. *hangafni,* fem. *hangafti*) the first, the best, superior, which is still more used to denote the rank and order of birth; it signifies then first-born, primogenial, opposite to *gudiru,* the youngest child, from *gudiza,* (III. f. of *guda*) I make great, 2nd signif. I educate; — while *ini boda,* (lit. he after) corresponds to *ini dura.*

208.

The ordinals from 2nd onward are formed thus: viz. to express a certain degree, the verb *ana,* I hang on any thing, I am joined with, is affixed to the next preceding cardinal, which is then constructed with the postposition *ti. Tokotiana* is therefore „the second", literally:

that which hangs on the „one"; — *lamatiana*, „the third", lit. that which is joined with the „two", and so on through all the numbers:

IV. *xaditiana*
V. *afuritiana*
VI. *x'anitiana*
VII. *dyatiana*
VIII. *torbatiana*
IX. *xadettiana*
X. *xagalitiana*
XI. *kudanitiana* or *kurnatiana*, etc. etc.

III. Social numbers.

209.

The Galla has another form of numbers to express the union or alliance of persons or things, a kind of social numbers, so to speak, resembling the German „zu Zweite, zu Dritte, zu Vierte"; — and just as these German expressions are taken from the ordinals, these numbers in Galla are again formed with the above mentioned verb *ana*, to be joined; — *latshanu* from *lama*, two together; *xadanu*, three, *arfanu*, four together, from *xadi* and *afur*. — All the following numbers are formed by joining the syllable *anu* (resp. *tanu* or *nu*) to the cardinals:

5. *x'ananu* (*x'antanu*)
6. *dyanu*
7. *torbanu*
8. *xadetanu*
9. *xagaltanu*
10. *kurnanu*
11. *kurnatokanu*
20. *digetamtanu*
21. *digetamitakanu*
30. *xodomanu* (*xodomnu*)
40. *afurtamnu*
50. *x'antamnu*
60. *dyatamnu*
70. *torbatamnu*
80. *xadettamnu*
90. *xagaltamnu*
100. *d'ibatanu*
1000. (*kumatanu.*)

210.

„Both" the meaning of which is different from that of these numbers is *ladx'u*, likewise made of *lama*, two.

IV. Distributive numbers.

211.

The distributive numbers are expressed by double cardinals: *xadi xadi*, *x'an x'an*, three and three, five and five etc.

V. Fractional numbers.

212.

The Gallas have no forms made of numerals themselves to express the fractional numbers; they derive, however, an equivalent from the division of their *amole*, i. e. a piece of salt, two hands long, one hand large, and two fingers thick, which is used as money. The parts of it are as follows:

tchabnana, (derived from *tchaba*, to break) $\frac{1}{2}$,
karmana, $\frac{1}{4}$,
gimaz'i, $\frac{3}{4}$,
gedele or *gadele*, (Aga) $\frac{1}{8}$.

VI. Numeral adverbs.

214.

To form the adverbs „once, twice, thrice" etc., the Gallas join the cardinals to the substantive *gafa*, period of time, day; quite corresponding to the German „Mal":

gafatoko, *gafalama*, *gafazadi* etc.

214.

Other adverbial expressions which must be noticed here, are:

1. *irgataka*, at once, at the same time, formed from *irge*, place, and *toko*, (*taka*, *tak'*), one, literally: in the same place; for example: *nu irgataka ademna*, we march with equal steps.

2. *lafa dyala*, at first, lit. „under the earth", a fine metaphorical expression, doubtless taken from seed lying in the ground („under the earth"), as the very origin and first stage of life and increase.

VII. Numeral verbs.

215.

There are yet a few verbs which I must notice in concluding the subject of numbers; some of these merely imply the idea of numbers, while a whole class of others are formed from the numerals themselves.

1. *Diriba* and *datchaa*, contr. *datchâ*, I am double, twofold. The etymology of *diriba* is unknown to me, but *datchâ* signifies, (if I am not mistaken), primarily: I do one thing twice, therefore particularly: I go back the same way on which I came, as if the ways hither

and back were laid, in returning, one upon the other; — thence III. f. *datchaza*, to double, to fold up, to plait etc., *ini datchazeti uffad'te*, he is doubly clothed.

2. The other verbs are these:

lamefad'a, *zadifad'a*, *afurifad'a*, *z'anifad'a* and so forth, an exact literal translation of which is difficult to be given. I must therefore, try to explain them by a passage from Akafede's letters to Aman, wherein the former, after the departure of Aga (see Dictionary, Preface pag. XIII.), expresses his joy at having found a new contryman:

„*Wacayo goftanko nañ irafanne ya obolezako, tokon nañ hambifne ani ama lamefad'ufan adema*"; God my Lord has not forgotten me, my brother, he has not confined me to a single one (scl. Galla), I am now to see a second. More literally: I (*ani*) go (*adema*) now (*ama*) to (the *f* preceding the repeated *ani*, abbrev. *an* in *lamefad'ufan*) double for myself (scl. the presence of a countryman).

§ 5. Of Pronouns.

Preliminary observations.

216.

The pronouns in the Galla language, like those of the Arabic to which some of them seem to me to be related, are either separable (absolute), or inseparable (affixed). The separable are: the personal, reflective, demonstrative, interrogative and indefinite pronouns; — the inseparable, only the possessive.

217.

The personal pronouns are necessary to the inflection of the verb, even in the imperative mood, and they are nowhere involved in the verbal form itself, as is the case in the *Tumale* language, with the single exception mentioned in num. 124. where the repeated *ani* is combined with the 1st pers. sing. of the future. The inseparable pronouns appear as real pronominal adjectives or possessives, invariably appended to the nouns which they possess.

I. Personal pronouns.

218.

The same rule which I have mentioned above respecting the nouns applies also to pronouns, viz. that the primitive form is to be sought

not in the nominative but in the accusative case, at least in the singular; for the plural has no special form for the nominative.

	I. person.	II. person.
Sing.	Acc. (*ana*) *na*, me	*zi*, thee
	Nom. *ani*, I	*ati*, thou
Plur.	Acc. (*unu*) *nu*, we, us	*izin*, you
	Nom.	

III. pers.

	Masc.	Fem.
Sing.	Acc. *iza*, him	*iz'i*, her
	Nom. *ini*, he	*iz'in*, she

Plur. Acc. and Nom. *izan*, them, they.

219.

There is an emphatical form of the nominative, formed by affixing the syllable *t̲* to the accusative, as:

anat̲ I myself, spoken with great emphasis, or to mark a contrast. In the same way are formed:

zit̲, *izat̲*, *iz'it̲*,
nut̲, *izint̲*, *izant̲*,

but respecting these forms, mention must be made of a grammatical singularity, that each of them is joined with the 3rd person singular of the verb, as if they required an impersonal construction; for ex. *zit̲ beka*, thou knowst; *nut̲ cafe*, we have been guilty; *beka* and *cafe* being the 3rd persons sing., although *zit̲* would seem to require the 2nd pers. sing., and *nut̲* the first pers. plur. — Perhaps the affix *t̲* is the postposition *ti* not rightly understood or strangely changed, so that all these forms would appear as if put in the dative case, and in the examples given above, the verbs *beka* and *cafe* used impersonally, as:

zit̲ (*ziti*) *beka*, it is known to thee.
nut̲ (*nuti*) *cafe*, it was our guilt.

220.

The other cases are formed, like those of nouns, by means of postpositions affixed to the accusative, viz:

The Dative with *ti*, to; with *f* (*fu*), for, to the advantage of, and sometimes with *n* (*ni*):

Sing.

nati	*ziti*	*iti and izati*	*iz'iti*
naf	*zif*	*izaf*	*iz'if*

Plur.

nuti	*iziniti*	*izaniti*
nuf	*izinif*	*izanif*

to and for myself, thyself, himself, etc.

The Ablative is formed by the postp. *ira*, from, the *i* of which is always assimilated with the concluding vowel of the proceding word, as:

Sing.

nara	*zira*	*izara*	*iz'ira*
from myself,	thyself,	himself,	herself.

Plur.

nura	*izinira*	*izanira*
from ourselves,	yourselves,	themselves.

221.

Ani; I, is usually repeated before the verb, although it stands already in the beginning of the sentence, which ought to be well observed, because, as it is commonly but an affix, losing one or even both of its vowels, a mistake is easily committed by confounding it with the abbreviated negative *hin* (*n̄*), or the postp. *ni* (*n*); for ex.

ani malan god'a? what shall I do?

ani kobakotin taa, I am alone,

the *an* in *malan*, as well as the *n* in *kobakotin*, being the abbreviated personal pronoun *ani*. For further explanation, see Dictionary pag. 175—176.

222.

Iti the dative of *ini* is used also as an adverb of place — thither, to it; which is natural, because the language wants a peculiar form for the neuter pronoun, it; as:

iti ergi gafadz'izi, send thither and have inquiry made.

223.

Ini tok° — *ini tok°*, *iz'in tok°* — *iz'in tok°*, the one — the other, is sometimes used instead of *ini kan* — *ini kan* etc. see num. 244.

224.

Aga used *iz'e* (*iz'eti*, *iz'efi* etc.), and *z'e*, instead of *iz'i*, *z'i* etc.; which is one of the few dialectical varieties of his idiom.

II. Affixed possessive pronouns.

225.

The possessive pronouns are partly derived from the personals, viz. those of the 3rd pers. sing. and plur.; but the greater number have a peculiar root, as:

Sing.

ko, my; *ke*, thy; *za*, his; *z'i*, her.

Plur.

keña, our; *kezani*, your; *zani*, their.

226.

These pronouns have no particular forms for the numbers and genders, and are affixed to the nouns, to which they appertain, without alteration, as: *abanko*, my father; *had'iko*, my mother; *waza*, his fortune, lit. his something. — *hidjolenza manati d'acte*, his children went home, the collective notion *hidjole* being construed with the feminine singular form of the verb, see num. 180. And as they are considered as making one word with the noun which they possess, the marks of cases, that is the postpositions, are joined not to the noun but to the affixed possessive; for ex. *idyakoti agarzize*, he showed (it) to my eye.

227.

The possessives in a few cases seem to be used separately, or regarded as nouns and construed with particles and adjectives. These cases are as follows:

1. With the preposition *gara*, to; as: *garako*, to me; *garake*, to thee; *garaza*, to him; *garaz'i*, to her; *garakeña*, to us; *garakezani*, to you; *garazani*, to them. — This construction will apear less striking, however, if the nature of the preposition *gara* is considered, which is properly a substantive signifying „part"; *garako* is therefore literally, my part, which is also a very common expression in our language; and the circumstance, that instead of *garako*, *garake* etc., *garakoti*, *garaketi* very often occur, makes this view more probable, — *gara*, used then as a preposition, makes the affix *ti* redundant, and expresses the postpositional notion in itself.

2. With the comparative particle *aka*, how, like; *akako*, like myself; *akake* or *akakati* (see the foregoing number), like thyself; *akaza* (*-ti*), like himself; *akaz'i* (*-ti*), like herself; *akakeña* (*-ti*), like

ourselves; *akakezani, (-ti)* like yourselves; *akazani (-ti)* like themselves. The *ti* here used must not be confounded with the *ti* in the preceding paragraph, but should probably be considered a particle naturally belonging to *aka*; — *aka -ti*, like to.

3. Sometimes with the postposition *dura*, before; as: *hama izan kana djed'aniti, dargagon dya durazani yaani*, after they had spoken in this manner, six young men rushed before (towards) them.

4. With the postposition *kan*, from, (derived from the demonstrative *kana*, this); but in this case the postp. *ti* is never wanting. Ex. *ini* (scl. *mangudon*) *nu ha himu, lafti kuni kanketi mo kankoti*, he (the judge) may tell us whether this field is mine or thine, lit. of my- or thyself.

5. With the adjectives *koba*, alone; *qit'uma* (*huntuma, huntumtu*), all, as:

Sing. *kobako*, I
kobake, thou
kobaza, he
kobaz'i, she
} alone.

		Plur.
kobakeña,	we	*qit'uma-* (nom. *mni*) *keña*
kobakezani,	you	*qit'umakezani*
kobazani,	they	*qit'umazani*
alone.		all.

228.

Using the possessive pronoun substantively in this manner explains the reason why it is very often followed by the postp. *ti*, even in the nominative case, as:

abankoti duera, my father died;
oboletinkoti herumterti, my sister married;
mitchunkoti godane, my friend departed.

The construction then quite corresponds to the English expression „a friend of mine". The same happens in the accusative and genitive cases; for ex. *ati har'a mitchuketi argiterta?* didst thou see thy friend to-day? — *mid'an oboleɀaketi hatun hatte*, a thief stole thy brother's corn.

229.

ɀa corresponds sometimes to the Italian „ne" or the French „en", of it; for ex. *ani gargariɀa foe*, I chose the fairest of them.

230.

ko and *ke*, in composition with other words, are somtimes found contracted in the following manner:

abo	instead of	*abako*, my father,
had'o,	„	*kad'ako*, my mother,
abe,	„	*abake*, thy father,
had'e,	„	*had'ake*, thy mother,
indallo	„	*indallako*, my girl, love;

but this is merely a diminutive form to express affection.

Reflective or reciprocal pronoun.

231.

The reflective pronoun in Galla is *ufi* (abbrev. *uf*), which is applicable to all persons and sexes. An example of each of the different applications will be given.

1st person.

Ani aman aman uf duba milad'e, I looked often behind myself. — *Kanan ani ufifan hambifad'a*, I reserve that for myself. The *an* affixed to *aman*, *kanan*, and *ufifan*, is the abbreviated personal pronoun *ani*, repeated before the verb.

2nd person.

Kan fed'te ufi gonan garanke zarmudide? Although thou hast done whatever thou hast liked for thyself, is thy heart not satisfied? — *gonan* is the preterit participle active, involving the conjunction „although".

3rd person masc.

Hori guda ufdubati fartarati feeti adema, lit. many goods behind himself upon the horse packing he departs. — *Namitshi toko ufiti na fud'e, na gudifad'e*, a man took me to himself and educated me.

3rd person femin.

Iz'in gurbaz'i uf bira tezifle, she set her child close to herself.

1st person plur.

Nu guda uf dyalana, we love each other very much. *Wali* might also stand here instead of *ufi*.

2nd person.

Ho izin d'ira ufdjed'tani, if you call yourselves men.

3rd person.

Izan dinâ ufi bira ariu fenan d'abani, although they wished to drive away the enemy from themselves, they could not. (Respecting *d'abani* see num. 176. c.)

232.

From all these examples it appears, that *ufi*, since it is construed with *ti*, *dubâ*, *dyala*, *bira*, in short with all the postpositions which are employed in the declension of nouns, stands in the place of a noun, or is perhaps, primarily, a noun itself, like the English „self", which is perhaps derived from „soul", and employed quite in the same manner as the Arabic نفسي, instead of the reciprocal pronoun, which is wanting.

233.

A corresponding construction is found in Galla, for

matakodif, *matakedif*, *matazadif*, *matazidif*, *matakeñadif* etc. lit. for my, thy, his, her, our etc. head, occur very often where the reciprocal *ufi* might be expected, but usually it has the sense „for my, thy, his etc. sake".

234.

Besides the reciprocal notion, *ufi* has frequently the sense of the Latin „ipse", as: *zit ufi god'te*, thou thyself hast done it, tu ipse fecisti; — *kan izan iti malani t'ufad'eti ufi male*, *dina ariuti kae*. despising whatever they advised him, he counselled himself, and followed the enemy; — *oto abanke ziti himu bad'e*, *ufini fid'te*? If thy father had not told it thee, wouldst thou have finished it thyself? (With regard to *himu bad'e*, see num. 176. b.)

235.

Sometimes *ufi* is employed instead of the possessive pronoun, as:

ati layo zeta kan humana ufi harka cabla! thou art lucky that thou hast so much in thy hand, that is, that thou hast so great power, or art so rich.

Often even a possessive, particularly that of the 3rd pers. is joined to *ufi*, as:

ufizadif sababi ole, *horiza qit'uma bad'e*, he himself escaped the danger, (but) he lost all his fortune. And this construction is a new proof that *ufi* is regarded as a substantive, because otherwise the possessive could not be joined with it.

236.

Besides the postpositional expressions: *uf dgala*, lit. under himself, i. e. hid behind him; — *ufbira*, next him-(her-)self; — *uf duba*, after himself, etc. there are yet a few expressions formed in a similar manner with substantives, but used in the same way as postpositions, as:

uftchinati, on his (her) side, *tchinati* being the substantive *tchina* or *tchinadja*, side, flank, with the postpos. *ti;*

ufbukedan, on his (her) side, from *buke*, nom. *bukni*, side.

237.

There are also two verbs formed with the reciprocal, viz.

uffad'a, I dress myself; and by changing the *f* into the related *w*:

uwiza, I dress another.

On this matter, see num. 99.

238.

The reciprocal „own" is expressed in Galla by the possessive placed after the governed noun, so that it stands in the relation of the genitive case, as:

mana izadif mana orma gube, kae, bae, lit. his own house and the houses of others he set on fire, rose, escaped; — *mana iza (dif)*, lit. the house of him, i. e. his own house. Respecting the form *izadif*, see num. 220.

239.

Finally, mention must be made of the word *wali* (abbr. *wal*), which contains the notion of a reciprocal or mutual relation between two persons or things, and answers to the Latin invicem, alter alterum, each other. It is construed with all the postpositions which are used in declension, and applied to both numbers and sexes; as:

1. joined with the plural.

walin djed'ani, they said to each other; the *n* affixed to *wali*, being the postpos. *ni* „to", marking the dative case; — *izan wal fud'ani*, they married; lit. they took each other.

2. with the singular.

ini kan wali tola sodalan, ini kan ebodan wal fatchiza, the one combats with the sabre, the other fights with the spear, lit. this one against the other (*wali*) struggles with the sabre, that one with the spear against the other (*wal*) fights; — *wali gae*, they came together,

lit. each approached the other; — *oboletinko latshu waliti arerte*, my two sisters are angry with each other; — in this sentence *latshu* (both), alone conveys a plural idea while the noun *oboleti* and the verb are put in the singular.

240.

The compounded words

waliti *walin*	one	to	the other,	
walira	„	from	„	„
walguba	„	upon	„	„
waldyala	„	under	„	„
waldura	„	before	„	„
walduba	„	after	„	„
walbira	„	next, near	„	„
walif	„	for	„	„
walwadjin	„	with	„	„ (together),
walkeza	„	in	„	„ (amidst),

are explained by the rule given above. The last word *walkeza* „one in or into the other", which takes then the signification of „amidst, in the middle, confusedly" (pêle-mêle), has given origin, I think, to the substantive, *walaka*, the middle, compounded, probably, of *wal*, and the comparative particle *aka*, as, like, lit. it is as far to the one as to the other, consequently it must be the „middle". That is merely a conjecture of mine, but I found it so natural that I did not hesitate to mention it.

IV. Demonstrative pronouns.

241.

For the demonstrative pronoun indicating things near at hand, the Galla has two forms:

1. *kana*, nom. *kuni*
2. *ana*

} this,

kana being separable, and *ana* an affix, but otherwise quite synonymous with *kana*, for example:

yomun ani biana d'ufe, when I came into this country; — *har'a galgaltana;* lit. to-day in this night, i. e. to-night. *Kana* stands always after the word to which it belongs, as:

ati faya cabte irga bia kana d'ufte? lit. hast thou had health; since thou camest into this country? — *namitshi kuni guda nati garid'a*, this man is very good to me.

For the relative use of *kana*, see num. 249. 3.

242.

The demonstrative pronoun to indicate remote things is,

zana, nom. *zuni*, that.

Neither of these demonstratives has a particular form for the feminine nor the plural; but both, like the personal pronouns, take the mark of the cases, f. ex.

mutsha lafa tae zana adjezani, they killed the child, which sat on the ground; — *namazanatiñ mulad'in*, do not show thyself to that man; *indalli kuni zanara garid'a*, this girl is handsomer than that. And as the language has no form to express the neuter gender, these pronouns have also this function and we find therefore:

kuni garimiti, this is not fine; *kanam beku*, I do not know this.

243.

The form *kuno* is not, as might be readily believed, and as I thought during three years myself, a third demonstrative pronoun, but simply *kuni* the nominative of *kana*, compounded with the affix *o*, „truly, forsooth, yet, but"; the German: „ja, doch" — an affix, which is now and then very necessary and significant; but frequently of almost no consequence and merely euphonical, for ex.

biyon kuno fana nu guba 'guda, this sand burned us very much on the soles of the feet; where this affix *o* in *kuno*, as giving to the whole sentence the sense of earnest and cordial affirmation, appears in its proper place; while in the following example, taken from a letter of Aga to Akafed'e:

durbakanamo Galladen kuno bad'u tchezizani, lit., this girl (-mo) the *Gallade* brought over (scl. the river) by carrying her, — and in the greatest part of the other cases, where this affix is to be found, the sense would not lose by dropping it altogether, particularly in the dialect of Aga, who is much more fond of it than the other two authorities, and appends it without discrimination to a great number of words, where it is evidently redundant.

These observations concerning *kuno* are equally applicable to *zuno*, which, as I have said is the nominative of *zana*, compounded with the same affix *o*.

244.

The forms:

Ini kan — *ini kan*
Acc. *iza kan* — *iza kan*
fem. *iz'in kan* — *iz'in kan*
Acc. *iz'i kan* — *iz'i kan*
plur. *izan kan* — *izan kan*

are expressions corresponding to „the one — the other"; but here *kana*, or, as it is always spoken, *kan*, remains unchanged, and the personal pronoun to which it is joined marks the case by its form; as *ini kan wali lola sodallan; inikan ebodan wal fatchiza.* See num. 239.

245.

Sometimes we find but one *kana* which relates to a preceding personal pronoun or a numeral. In this case there is no difficulty and it can be regarded either as signifying „the other" or merely as the demonstrative pronoun; as:

kan durati mutshaz'iti lad'e mutsha kana lad'e, lit. with what she fed at first her own child she fed the other (child); here the final consonant of *kan* coalesces with the affix *ni* (*n*) to mark the instrument.

toko macanza Golbidida, tok Dimada, inikan macanza Dagaga, lit. „the name of one was Golbidi, of one Dima — the other's name was Dagaga.

246.

Besides the junction of the personal pronoun with the demonstrative to express: „the one — the other" the same alliance is frequently made merely to make the signification of the demonstrative emphatical, as:

iza kana qit'uma zil goxizixe, all this didst thou permit to be done.

oto gudumañ bekin iza kana gari gari beka; although I do not know very much, this I know very well.

247.

There are some compounds formed with the demonstrative and particles, which I shall mention here.

1. *Akana* is formed by combining the demonstrative *kana* with the comparative particle *aka*, how, like, as, lit. how, or like this, in

the sense of thus, in this manner. According to the nature of the particle *aka*, *akana* is almost always followed by the postp. *ti*, as:

akanati bubulla, let us live in this manner.

Akana — *akana* is used quite in the same sense as our „so and so" or „this and that".

2. Instead of *akana*, Aga and Aman say *akaz*, which is either the result of carelessness in speaking, or more probably another composition with *aka;* viz. the adverb of place *azi*, here, seems to be joined to it, which would be almost synonymous with *akana;* lit. how here.

3. The same may be observed of *kanaz*, so frequently used by Aga, which I regard as likewise a compound of *kana* and *azi*, and which answers then to the French „ceci", this here; for ex.

zagada bia kanaz bari, learn the religion of this (here) country.

4. *kanan*, before the first person of the verb, must be regarded as compounded of *kana*, and *ani* „this I" — but in this case *kan* is usually a conjunction.

5. Compounded with the postpos. *f* (pr. *fu*), *kana* forms the word *kanaf* (*kanafu*) „therefore", and when it stands before the first pers. of the verb, the personal pronoun is affixed to it; as:

alatin kuni mid'anko mura, *kanafan iza adjeza*, this bird ruins my corn, therefore I kill it.

The same postpos. forms also: *akana* — *akanaf*, for this or that reason.

6. *Yokan*, a compound of the conjunction *yo* or *ho*, when, and the demonstrative *kana*, (lit „when this" i. e. when or if the other) corresponds to the Latin conj. nisi, if not, unless, as:

nuti hima eza ademta, *yokan*, *ati dina zi adjefna*, tell us from whence thou comest, if not, thou art an enemy (and) we kill thee.

7. *Akanuman*, for nothing, to no purpose, in vain, probably a compound of *akana*, so, and *homan* nothing; the final *n* of *homan* being lost in the postpos. *ni*, which marks the ablative of the instrument. Ex.

nu homan agarre akanuman hazofna nale, we see nothing, but talk in vain.

8. Finally the adverb *yomuzana*, then, at that time, having reference to past as well as to future time. Ex.

mali djed'e yomuzana had'ike, *ho ati djed'te*, etc. what will thy mother say if thou tellest her, etc.

wuyi hiriakeña wadjin teñu, o yomuzana bulton' nuti garomera, when we lived with our friends, at that time life was pleasant to us. (Aga.)

For the rest, *yomuzana* is a compound of the conjunction *yomu* and the demonstrative *zana; yomu* itself is probably borrowed from the Arabic (يوم day), the more because it seldom or never occurs in the dictations of Aga and Aman, who both use in this sense the pure Galla expressions *guyazana* and *gafazana*.

Irgekanati — *irgezaniti*, here and there, 2. hither and thither, are used adverbially, signifying literally in or to this and that place.

V. The Relative.

248.

There is no particular relative pronoun in Galla, unless *kan*, which is indeed often used in that sense and relates to persons as well as things, be regarded as a separate word, and as the special relative of this language. If this opinion is correct, the full form of *kan* ought to be *kani*, the final vowel of which is omitted in speaking rapidly, analogons to those words which terminate seemingly with consonants. But although I have not yet arrived at a definite opinion, my inquiries concerning this subject and the comparison of a number of examples, induce me to suppose, that *kan* is the abbreviated demonstrative pronoun *kana*, this, put as an invariable particle at the beginning of the sentence, and thus serving as a relative, as the same demonstrative does, when placed after the verb, except, that it is then variable and suffers all the changes to which the demonstrative in general is subject.

249.

According to this view, there are the following ways of expressing the relation in Galla:

1. *kan* begins the sentence as an invariable particle, i. e. it relates to all sexes numbers and cases; but it is necessary to observe, whether it exerts no influence upon the verb or changes it by a certain modification. Ex.

α. without change of the verb.

Gudush kan tshamad'u fed'e, lufe arginan lakize, Gudush who was to harness the cattle, omitted it after having perceived Lufe. In this example *kan* stands in the place of the nom. sing. masculine.

goda kan izin fed'tani, do whatever you like, — *kan* being the acc. sing. or plur. neut.

Rufa kan durati iza wadjin dubad'z'udidte zodanan iza duba macad'z'udidte, Rufa who was not willing to speak to him before, being afraid would not now go away from behind him; — *kan* marks the nom. sing. fem.

Zufen lonza kan hafani fud'ad'e ademe, Zufe took his cattle which (i. e. as many) remained and returned; — *kan* here is the nom. plur.

β. the verb is changed into the mode in *u*, (see num. 112.) Ex. *kan ini dyirad'un, dyirad'e*, on what one lived, the other lived (also); *kan* stands here in the place of the ablative, which appears by the postposition *ni* (*n*) affixed to the verb: the mode *u* in *djirad'u* is justified by that view of the sentence which asserts that, whatever one would live on, or whatever he would have, the other participated. — Of the same sort are the following sentences:

dargagon kan mana dyiru qit'umtu d'ufe, the young men who might be at home all came; — *durgagon*, as a collective noun, is construed with the singular; commonly it is joined with the feminine, and the sentence would be quite regular thus: *dargagon kan mana dyirtu qit'umtu d'ufte;*

atamini kan ñanu garakeñati nu bua? how could that which we ate nourish us (lit. fall into our belly)?

The following sentence entirely corresponds to the Latin relative construction:

ini kan ñad'z'uñ cabu, „ille quod edat non habet", he has not that which he can eat.

2. *kan* is omitted and the relation is expressed by the position of the sentence itself, as in English. The examples of this kind of construction are also divided into those where the mode in *u* is employed and those where it is not. But the circumstance, that this mode is to be found in all those examples, where the verb is put in the present tense, seems to prove two points of the greatest importance, first, that this relative construction requires by its nature the mode in *u;* secondly, it proves that the preterit tense in Galla wants a particular form for this mode. Of the latter case the following is an example:

ibida d'aka guba fud'e, fuño izan hid'anin ira kae, fuño gubad'e, tchite, he took the fire from the tobacco-pipe, laid it upon the cord

wherewith they had tied him, set it on fire, and broke it; the *n* affixed to *hid'anin* (3rd pers. aor. of *hid'a*, I bind), is again the postp. *ni*, used like the English prepos. with. The following examples all contain this mode, and in all it can be easily justified:

Dubi ati dubad'ta anim̀ beku, the word (language) thou speakest I do not understand.

Ho namni mor̀a ilalu garid'a djed'e; Lat. si haruspex (lit. homo [qui] adipem inspicit) „faustum est" dixit; — if the man (who) looks into the fat has said: „it is favorable".

Hori ani cabu Wacayo géekoti ha mut'ad'u; lit. the fortune I have may God lick out from my home; an oath very frequently used.

Namni iz'i gudizuǹ dyiru, there is no person to educate her; lit. a man her educates is not. Notice the following little satire:

Bagila ñad'u
Malif d'aka lakize? —
Zoba dibad'u,
Malif naca lakize?

lit. (who) hog's-beans eats, why does (he) leave stones? — (who) lies (and) anoints himself, why omits he woman's ornaments? i. e. he who can chew hog's-beans (which are known to be very hard), may chew stones too; he who anoints himself without merit may adorn himself with woman's ornaments. This general sentence is applied to a particular custom of the Gallas, viz. if one, without having killed an enemy or a buffalo, usurps the honour of such exploits and anoints his head, he should put on the foot-rings of women, because he is not worthy of a manly ornament. As to the construction, this example exhibits the same feature which I have pointed out in others, viz. there is nothing in the nature of the sentence that demands the subjunctive; the relative construction alone seems to require this modification of the verb.

3. The relation is expressed by placing the demonstrative pronouns *kana* and *zana* (Nom. *kuni*, *zuni*) after the verb of the related sentence, which then appears as an apposition of the subject or object and supplies the place of a participial construction, although the verb is put in the definite tense. The demonstrative in this case is regarded as a variable noun and suffers all the changes to which nouns are subject; whilst *kan* (see Nro. 249. 1.) is invariable. Ex.

Mutsha due zana lafati argani, they found the dead child on the earth, lit. child – (which) died – this – (they) on the earth – found.

Namitshi nu fide d'ufe kuni lama bulan debie, the man who had brought us after two day's stay, returned; lit. the man – us – brought – came – this – twice – having reposed – returned; — the verbs *fide* and *d'ufe*, show no mark of the influence of the relative.

Malif ati adjezudidta zololia ilmanz'ira tezu kana, why killest thou not the *zololia* (a bird, probably Numida Meleagris) which sits upon its young? lit. over her young (she) sits this. *Tezu* is the mode in *u* which supplies the place of the subjunctive.

Abanko na gudifad'e kuni, my foster-father; lit. my father, (who) me – made large – this.

Observe the following example:

zimbiri muka dagmi keza dyiru zana guba teze, the bird perched upon the tree where honey was; lit. bird – tree – honey – therein – was – this – upon – (she) sat. — However strange this kind of translation may appear, I think it will serve to give the reader an idea of the construction of the Galla.

Waya ufbira cabnu kanarati wal djibine, we disputed about the cloth we had around us, lit. cloth – with us – we have – this about together – we contended; — *kanariti* is compounded of the demonstrative *kana*, (used relatively by postposition), and the two postpositions *ira* and *ti*.

4. Frequently the possessive pronouns precede the related sentence so that the latter is inclosed by two pronouns; (a feature which resembles the Arabic relative construction with الذي when it is to express an oblique case and requires, in the relative sentence, the appropriate suffix to be joined to a noun verb or particle.)

Hidjolen iz'in bozonati nacamte zuni atchiti bad'aniru, the children who had entered the forest lost their way in it, lit. children – she (the collective noun requiring the fem. sing. see num. 180–181.) into the forest – entered – this – there – went astray.

Mid'an iza biltshad'e kana bokeñi lafati dad'ae, the rain struck the ripe grain down to the earth; — *iza biltshad'e kana* lit. it ripened this, that which had ripened.

Ini abakoti male kuni lafaflud'a, he (who) counselled my father is a calumniator.

5. The relation is expressed without any demonstrative, and the relative clause becomes the direct or indirect regimen dependent on

the verb, corresponding to a participial construction, except that the verb stands in the finite tense, as:

mid'an lafati hartchae arge, he saw grain spread upon the earth; *hartchae* 3rd pers. sing. aor. of *hartchâ*, to be spread; lit. grain – upon the earth – is spread – he saw. The words, *mid'an lafati hartchae* being the direct object of *arge* and *hartchae*, although in form the 3rd pers. aor. is used participially or adjectively; — or else, *mid'an* alone is the object of „he saw", and *lafati hartchae* is merely an explanatory apposition, thus: he saw grain, it was scattered upon the earth.

Both these explanations have however the same meaning at bottom, but the following examples seem to show that the former is to be preferred, as:

oto barbad'ani zolalia ilmanira tezuti d'ufani whilst they searched they came to a *zolalia* (see num. 249. 3.) sitting upon its young; the postposition *ti* belongs to *zolalia*, and it should stand: *zololiati d'ufani*, they came to a *zololia;* but for the purpose of bringing it in closer connexion with the relative apposition „*ilmaniru tezu*", she sits upon her young, *tezu* is regarded as a noun and takes the postposition.

This is further illustrated by the following example:

mana ini djed'eti d'ufne, we came to the house he spoke of, lit. the house – he – spoke of to – we came; the postposition *ti* being affixed again to „*ini djed'e*", 3rd pers. sing. aor. of *djed'a*, which by its position after *mana*, expresses the relation. It is not to be confounded with the 3rd pers. partic. pres. which has the same form.

6. The relation is hid in a real participle, as in the following example:

horin afan himbeknuti god'e, a thing not knowing speech has done it; *himbeknuti* being the participle pres. of *beka* with the negation *hin*.

The examples of this construction are, however, not very frequent, the Gallas preferring the preceding kinds of expressions, or such constructions as immediately follow.

7. The relation is also expressed by other relative words, especially by

irge, place, a substantive noun, which when used as a preposition, signifies — where; 2. whither; 3. to, and in this relative function it is always followed by the affix *ti*, a circumstance, which sometimes

makes it difficult to distinguish the examples of this construction from those of a participial nature because in respect to form both are often the same; thus *ñad'aniti* may be either the 3rd pers. plur. of the preterit participle active of *ñad'a*, or the 3rd pers. plur. aor. with the affix *ti*. The preposition *irge* itself, however, and in general the nature of the sentence are certain guides to avoid mistakes. With respect to the grammatical construction, it will be sufficient to say that the rule given in num. 5. is also applied here. Ex.

Irge mutsha bouti d'acani, they went to the weeping child; lit. place – child – weeps – to – they went.

Garbin irge namni iza hind'ageñeti d'aqe. Garbi went to a place, where no person could hear him; lit. Garbi – place – men – him – not heard to – went.

Irge dargagon kuni namitsha kana argiteti na gexi, lead me to the man whom these young men saw; lit. place – young men – these – man – this – saw to – me – lead; — *argiteti* is the 3rd pers. sing. aor. act. feminine (the collective notion *dargagon* being construed as a feminine), of *arga*, with the affix *ti*, but not, as might be easily supposed, the 2nd pers. sing. partic. pres., nor the 3rd pers. fem. of *arga*.

VI. Interrogative pronouns.

250.

The interrogative pronouns are:

1. *eñu (eñuni* abbr. *eñun)* who, masc. and femin., Lat. quis? quae? — The plural is made by putting the same pronoun twice and joining them by the particle *fu* (*f*) „and", as:

eñuf eñu dabalana? lit. whom and whom shall we add? quosnam assumamus?

To give particular emphasis, the intensitive termination *tu* (*t*) is affixed to the accusative: *eñut*, and this form is also used as a nominative (see num. 219); for example:

eñut god'e? Wacayot god'e male, who has done it? God alone did it, lit. God – did – but.

Commonly *eñu* is put after the object of the question, as:

abakef had'ake macanzani eñuni? how are thy father and mother called? lit. patrem tuum et matrem tuam nomina eorum quaenam? — The accusatives *abake had'ake* stand in the place of the genitive case.

2. *mali*, abbrev. *mal*, what? quid? It is invariable and only used in the singular, as:

mali fed'a? what wilt thou?

The intensitive form *maltu* stands very frequently instead of the masculine *eñun*, as:

maltu beka? who knows? but naturally it is used as a neuter likewise:

malẗ na d'ibe; what is it to me? lit. quid me impedit?

The forms *malin*, *malan*, *malif*, *malifan* and *malo* are to be explained in the same manner as *kanan*, *kanaf*, *kanafan* etc. (see num. 247. 4 and 5.) viz. *malin* (abbr. *man*) is compounded of *mali*, and the postpos. *ni*, to mark the case of the instrument, „wherewith, by which"; — *malan* of *mali* and the personal pronoun *ani;* — *malifi* (*malif*), why? of *mali* and the postp. *fu*, for, lit. for what? — and *malifan* of *mali*, *fu*, and the same affix *ani*, which is commonly repeated before the 1st person sing. of the verb. Instead of *malif* the abbrev. form *maf* or *mafi* (*mafan*), why? is also used. Finally, *malo* is compounded of *mali* and the particle *o*, the German „denn, doch, ja, wohl", as: *malo djed'e?* was hat er doch gesagt? what did he say then?

3. *kami*, how much, how many, Lat. quot, as:

obolonike kami? how many brothers hast thou? lit. thy brothers how many?

There is also an intensitive form of this pronoun, *kamtu;* and when this is preceded by the possessive pronouns: *ini* or *iz'i*, the interrogative: which of the two? Lat. uter? is formed, as:

izakamtu ulfad'a? uter (a, um) gravior (-us) est? which of the two is heavier?

VII. Indefinite pronoun.

251.

I have found hitherto but two indefinite pronouns: 1. *abalu*, fem. *abali*, some one, any body; — 2. *wa*, something, somewhat, for the neuter.

Both pronouns are, however, but substantives to which, as to the foregoing pronouns, the intensitive syllable *ẗ* is usually appended, as: *abaluẗ*, *waẗ;* Ex.

waẗ ana d'ibe, I am sorrowful, lit. something pains me.

Abalu abaluẗ is used in the same sense as the German „der und der"; — *abalu abaluẗ nan djed'e*, such and such a one told me.

CHAPTER III.

Of Particles.

252.

In the Galla, as in many other languages, the same word appears sometimes as an adverb, sometimes as a preposition (postposition), and sometimes as a conjunction. Of this class are *dura*, before; — *aka*, that; — *hama*, how much, during, until, etc. It is, however, possible to distinguish the different uses of them, particularly when they are employed as conjunctions, by an especial influence always perceptible upon the verb.

253.

The adverbs are partly separable and partly inseparable, as are also the prepositions and much more the postpositions; for there are very few pure prepositions, and these are derived from nouns or else they are nouns themselves. For ex. *irge*, in, towards, literally means „place".

254.

But few interjections properly speaking have occurred. I know but three: *o! mé!* and *ya! O* answers entirely to our alas! *Mé* is used in entreating, for ex. *mé biz'an na fidi*, pray bring me some water. *Ya* is employed in addressing, as: *ya Gallan!* O ye Gallas; *ya ob!* (abbrev. from *ya obolezako*), O my brother! But there are very many, if we include, as Ludolf has done, all words imitating natural sounds and their compositions with *djed'a* and *god'a* (see num. 92.); for the language exhibits a decided propensity to the use of words o this class.

255.

The affixed postposition *fu*, *fi* abbrev. *f*, holds an important place, for it appears at one time to mark the dative case of advantage; at another it is appended to the verb to express the aim of an action; finally it places a whole sentence in such a dependent relation that,

governed by *fu* like a noun, it includes another sentence. An interesting example of the last relation is here given:

Djulule djed'e: malanzi god'afi nati d'uftare? — Gadiyo oad'e: ani ati wa na god'ifin d'ufne; mid'an obolezaketi hatun hatefin d'ufe male. — The first sentence literally means: what to thee – do I on account of – to me – shoudst thou have come, that is: what shall I do to thee that thou hast come to me? hast thou come to me to demand from me a service? Here the question: *malanzi god'a*, is considered as a noun and rendered dependent on *fi*, „on account of." Still more peculiar is the answer which literally means: I – thou – something – me – do! on account of – I came not; the corn – of thy brother – a thief – has stolen on account of – I came – but. That is: I came not to ask a service from thee, but to tell thee that a thief has stolen thy brother's corn. Here the imperative sentence, *wa na god'i*, do something for me, is made dependent on *fu*, and so subordinate to the verb, that it means: I have not come on account of the „do something for me!" — and in the same manner the whole following sentence also governed by *fu*, is joined with the adverb *male*, which always stands at the end of the sentence. — Peculiar constructions of a similar character are very frequent, especially in relative sentences.

1. A Prayer.

[The following prayer, communicated by Akafed'e, was composed and offered after the close of a long and bloody war between *Hamb*ə̈, his native province and the neighbouring state of *Hamaya*, in which the former suffered many severe calamities. — The editor deemed it proper to explain in notes those words which might occasion difficulties to the learner in looking for them in the Dictionary.]

1. *Wacayo laftana, goftako! ati na guba teza, ani zi dyalaṇ taa.*

Good God of this earth, my Lord! thou art above me, I am below thee.

2. *Ho haman nati d'ufe, aka mukni adu narra cabu, ati hama nati cabi, goftako, gadiza na tai!*

When misfortune comes to me, as trees keep off the sun from me, mayest thou keep off misfortune; my Lord, be thou my shadow!

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1. *laftana.* This is the only word in the whole prayer of which my brother was unable to ascertain the exact meaning. He formed two suppositions; the first was that *laftana* is a compound of *lafti*, nom. of *lafa*, earth and the demonstrative pronoun *ana*, and the meaning is then that, given in the translation, „God of this earth"; the second, that *laftana* is compounded of the same *ana* and *lafto*, a sacred tree under which religious services are performed, in the same manner as under the *makaniza* and *meeça*. However it may be, *laftana* occurs in the beginning of many prayers as a standing attribute of *Wacayo*. — The final *n* of *dyalan* is the repeated and abbreviated pers. pron. *ani*.

2. *narra*, compounded of *na* and *ira*.

3. *Zi wamad'etan̈ ola, zi wamad'etan̈ bula; batinana bad'te, nan̈ d'abin̈, bae zin̈ d'abu, zababi na oltshi.*

Calling upon thee I pass the day, calling upon thee I pass the night; when this moon rises, do not forsake me; when I rise I do not forsake thee, let the danger pass by me.

4. *Wacayo, goftaźo, biftun cara zodoma, ho dini d'ufe ramoke lafati hin adjezizin, ira cabi; aka nu ramo lafati ilalleti, ho fene adjefna, ho fene d'ifna. Aka nu ramo lafati d'inneti adjefnu, ho ati fed'te lafati nu did'teti adjefta.*

God, my Lord, thou Sun with thirty rays, when the enemy comes let not thy worm be killed upon the earth, keep him off; as we, seing a worm upon the earth, crush him if we like, spare him if we like. As we tread upon and kill a worm upon the earth, thus if thou pleasest thou crushest us upon the earth.

5. *Wacayo hamaf tola ziẗ harkaketi bad'eti ademta, goftako, nun̈ adjezizin, nu ramonike, nu zi kad'aneti dyirana.*

God thou goest holding the bad and the good in thy hand, my Lord, let us not be killed, we thy worms, we are praying to thee.

6. *Nama hamaf tola himbekuti zin̈ d'ukubin; ho gafatoko beke, gafatoko bekudide, izaẗ hamad'a, iza aka ati fed'te god'i.*

A man who knows not evil and good may not anger thee; if once he knew it and was not willing to know it, this is wicked, treat him as it pleases thee.

7. *Ho ini duri himburre, ati Wacayo, goftako, ati barzizi; ho afan nama d'agaudide, afanketi bara.*

If he formerly did not learn, do thou God, my Lord, teach him; if he hears not the language of men, he learns thy language.

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3. *wamadetan̈*, 1st pers. s. I. partic. of *wamad'a*. — *bad'te*, 3rd pers. s. fem. I. pret. of *bâ*. — *nan̈* and *zin̈* instead of *na hin* and *zi hin*.

4. The author could not discover, why *Wacayo* is called here „a sun with thirty rays." — *d'inneti*, 1st pers. plur., *d'id'teti*, 2nd pers. s. of the I. partic. of *did'a*.

6. *bekudide*, see num. 176. a.

8. *Wacayo zitʷ god'te binenzaf nama qitʷuma kan lafarra tau; mid'an lafa kanarale kan nu dyiranun zitʷ god'te, nu hingone; ati ango nu kenninani, ati godiyof mid'an nu kenninani, hodjad'etinani mid'an nu marge.*

God, thou hast made all the animals and men that live upon the earth; the corn also upon this earth on which we are to live hast thou made, we have not made it; thou hast given us strength, thou hast given us cattle and corn, we worked with them and the seed grew up for us.

9. *Mid'an nu magarzifteti namni gufnani. Mid'an manati gube; iza mid'an manati gube? zana zitʷ beka.*

With the corn which thou letst grow for us, men were satisfied. The corn in the house has been burnt up; who has burnt the corn in the house? Thou knowest.

10. *Ani hon nama toko nama lama beke, ani hon idyakotin argen beka; ati oto idyaketin argu bad'tele d'agnaketin bechta.*

If I know one or two men, I know them when I have seen them with my eye; thou, even if thou didst not see them with thine eyes, knowest them by thy heart.

11. *Nama hamatʷ tokotʷ nama qitʷuma manaza bazize; hidjolezaf had'a aka ilman goyori gara gara balᶜeze.*

A single bad man has chased away all our people from their houses; the children and their mother has he scattered like a flock of turkeys hither and thither.

12. *Dini adjezeti mutsha guduru had'aza harkai fud'eti gorae; — iza akana qitʷuma zitʷ akana gozizize, — malifi akana god'te? zitʷ beka.*

The murderous enemy took the curlyheaded child out of his mother's hand and killed him; — thou hast permitted all this to be done so, — why hast thou done so? Thou knowest.

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8. The *f* appended to *binenzaf* is the abbrev. particle *fi*, and. — *lafarra* instead of *lafa ira*. — *mid'an lafa kanarale* etc. see Dict. *ira* and *kana*. — *kenninani* and *hodjad'etani* are participles.

9. *zitʷ beka*, see num. 219.

10. The final *n* of *hon*, the repeated and abbrev. pers. pron. *ani*. — *argu bad'tele*, see num. 176. b. and Dict. *le*.

13. *Mid'an magarzifteti idyakeñan ilaltshifteti nama bélau idyazatin ilaleti obza.*

The corn which thou letst grow dost thou show to our eyes; the hungry man looks at it and is comforted.

14. *Ho mid'an darare bilatshaf korabiza' fideti iti nacta, awanifnif bulalan; — kana qit'uma zi harkai d'ufe, zit' akana gozize; kan ati akana gozifte? zit' beka.*

When the corn blooms thou sendest butterflies and locusts into it, locusts and doves; — all this comes from thy hand, thou hast caused it to be done so; why hast thou done so? Thou knowest.

15. *Goftako, nama zi kad'ad'uf d'izi! Aka hatun mid'an orma hatte aban mid'an hid'u, akana ati hinhid'in, goftako; marara hid'eti mararan hikta.*

My Lord, spare these who pray to thee! As a thief stealing another's corn is bound by the owner of the corn, thus do not thou bind O Lord; binding the beloved one thou settest free with love.

16. *Hon ani zi marare, akana na hiki, ana garakotinan zi kad'ad'a; hon ani garakotin zin kad'ad'u, ati nan natu; hon ani garakotin zin kad'ad'a, zit' beka, ati na nata.*

If I am beloved by thee, so set me free, I entreat thee from my heart; if I do not pray to thee with my heart, thou hearest me not, if I pray to thee with my heart, thou knowest it and art gracious unto me.

2. A Morning Prayer.

Ya Wac' nagan na bultshite nagan na oltshi. Ede inand'aca karakora kan naga naf god'te, ya Wac', milkiko na gadyélzi.

O God thou hast let me pass the night in peace, let me pass the day in peace. Wherever I may go, upon my way which thou

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15. This whole sentence from „*Aka*“ to „*hicta*“, is a little obscure, and the thought, that God may use us sinners according to his mercy and not according to our guilt, is expressed in rather a strange manner.

Morning Prayer. *inand'aca*, see num. 158. — *karakora* is compounded of *kara*, *ko* and *ira*. —

Dubad'e, dubiza nati d'owi; belawe, t'it'a nati d'owi; gufe, badjika nati d'owi; zi wamad'etan ola, gofta goftañ cabne.

madest peaceable for me, O God, lead my steps. When I have spoken, keep off calumny from me; when I am hungry, keep me from murmuring; when I am satisfied, keep me from pride; calling upon thee I pass the day, O Lord, who hast no Lord!

3. An Evening Prayer.

Ya Wac nagan na oltshite, nagan na bultshi, gofta goftañ cabne; zi male dyaban hindyiru, tokitchi gidiñ cabne. Harkake dyaladan ola, harkake dyaladan bula, had'i-kozi, abankozi.

O God thou hast let me pass the day in peace, let me pass the night in peace, O Lord, who hast no Lord; there is no strength but in thee, thou alone hast no obligation. Under thy hand I pass the day, under thy hand I pass the night, thou art my mother, thou my father.

4. Letter from Aga to Akafed'e.

(See Dictionary pag. XIII.)

Aga Akafed'ef. Munich Oct. 16th 1840.

Naga, naga! fayaketi! Ano d'ufa djed'etani d'iben na cabe; ano aman d'ufa, ya firako, ano yom d'ufu bad'ef ati gafatoko kod'u.

Peace, peace! thy health! Though I have promised to come yet an obstacle has prevented me; but I come soon, my dear, and if I do not come, come thou to me.

Ati naga olte had'a? Ati mal hodjad'ta? Hidjolen zi bira kuno, ya obolezako ziti garid'a? Ya obolezako ati faya cabte irga bia kana d'ufte? namni biakana ziti garid'a?

Hast thou passed this day in in peace? what business art thou engaged in? are those boys who are with thee, kind towards thee, my brother? Hast thou been healthy

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Evening Prayer. *dyaladan*, the *da* is an insignificant transition-syllable (see num. 160), *n* the abbrev. pers. pron. *ani*.

Ati bia kana dyalaď'ta garanke? Ano bia kana dyalaď'a, ano obolezakodif oboletiko guda yada male.

since thou hast come into this country? Are the people kind towards thee and lovest thou this country in thy heart? I like it, but I think very much on my brothers and sisters.

Ya obolezako wu'yi biaketi baď'te yo, ati „Bulgun na ñaď'a" djeď'te? Ati garanke zin zodanneo? Ano guda zodaď'era, ano garankokeza guda biz'an na rafame. Ano Galla guda wadjin biakoti baetan unu guda dubanna guda zodanna. Unu garbitcha wadjin d'ufnerra, unu miď'an hinñanu, wuyi ñanu, ibida garakeña keza nu ñaď'a. Unu guda huganerra, garakeña nu yana; unu rafu daď'abne, unu tau daď'abne, milo na bobae haď'uma boru ademna biyo kana keza; biyonkuno fana nu guba guda.

My brother, when thou departedst from thy home hast thou also said „the *Bulgu* will eat me"? Wast thou much afraid in thy heart? I was much terrified and the waters in my heart were greatly agitated. I left home with many Gallas, we talked much and were very anxious. We travelled with a slave-merchant and had no corn to eat, and when we ate, the fire in our hearts devoured us. We became very thin for our hearts were solicitous, we could not sleep, we could not stand, our feet burned for we always walked in the sand; the sand scorched the soles of our feet very much.

Bia Galade kuno iz'eno guda hamtuď'a; bia Djellaba kana hamaď'a; bia Massur kana irgan d'ufe ano gari rafa, gari d'uga, gari ñaď'a. Bia Massuriti goftanko nama guda tokoti na gurgure, ini na gariď'a, hori na kenne. Tino

The country of the Galade is very bad, as also that of the Djellaba. In Massur where I came, I slept well and drank well and ate well. In Massur my master sold me to a nobleman; he was kind towards me and gave me all that I needed.

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4. *Ano* instead of *ani*. — *haď'a* instead of *harʿa*. — *ano garankokeza guda* etc. see Dict. p. 153. under *raza*. — *unu* instead of *nu*. — *hiñanu, hin* and *ñaď'a*. — *haď'uma* inst. of *harʿuma*. — *iz'eno; iz'e* inst. of *iz'i;* the affixed *no* is unknown to the editor. — *Djellaba*, merchants, slave-traders. — *Mussʿr* or *Massur*, the vulgar Arabic name of Cairo. — *kitabte*, Arab.

tureti nama gari tokoti na kenne, nama kana wadjin ama taa.

After a short while he gave me to a kind man with whom I still remain.

Ama gafa ati kana kitabte ani wa zi dabala; iza kana kitabe nama na barzizu kanati zi erga.

When thou hast written to me I will add more; what I have written here I send to thee by the man who is my teacher.

Nagaiti buli.

Sleep in peace.

Otshu Aga.

5. Answer to the foregoing.

Akafed'e Agaf.

Munich Oct. 21st 1840.

Ya obolezako, nu Wacayon iza ha tolu djena, kan ini nagade hamtu kanara nu fud'e irge gariti nu fide. Yomun ani bad'e ani inanyade: Wacago hamad'z'udaf abako harkaf had'ako harka na bazen djed'e; wau, akana niti, ini irge gariti na cabe. O hiyadin, ya obolezako ati dandeze warrake hinagartu „d'ad'an ibidti bue hindebiu". Gallan gudumtu had'azadif abaza bae oto garanza bou tau; ati had'akedif abake hinagartu obzi tai. Hamana izanif kad'ad'u, Wacayo aka gariti izan ha bultshu.

O my brother, let us thank God that he took us from those bad merchants and brought us to a good place. When I departed I thought: God has let me go out from the hand of my mother and my father to do me evil; no, it was not so, he conducted me to a good place. O do not think, my brother, that thou wilt not be able to see thy family again, as „butter fallen into the fire comes not back". Many Gallas who went from the hands of their mothers and fathers sit with weeping hearts; though thou shouldst not see thy mother and thy father again, be comforted! Better pray for them, that God may let them live as happily as possible.

Atamini kan ñanu garakeñati nu bua nuo abdiñ cabnu, iniyadna hoyu, harka mo boru nu

How could that which we ate agree with us? we had truly no hope, since we thought, to-day or

fud'aniti ademu djeneti. Izan Amhara zodad'aniti halkan ademu d'amodz'a kana keza. Yomuzana nu akana hiyane ini irge gariti nu cabudaf nu ademzixe, halkan aka gariti rafna hinzene. Ho Wacayo djed'e irî infullafad'a; maltu beka ho ati judad'te kobake ademu dandeze goftanke biaketi zi ergufdyira. O ya obolezako mali djed'te yomuzana had'ike, ho ati djed'te: namni na gurgureti bia ani himbekneti na geze; namitshi tok ufiti na fud'e na gudize; ani gudanan „had'akedif abake barbadi" nan djed'e, djed'ta. Yomuzana laminkedif obolonike ziti yateti zi zimti!

to-morrow they take us. Being afraid of the Amharas they travelled at night in the cold. We did not imagine at that time he caused us that painful travelling for our good; we did not think that we should again enjoy a quiet sleep at night. What God has promised he performs; who knows whether thy master, when thou art grown up and able to go alone, will not send thee into thy fatherland! O my brother, at that time what will thy mother say when thou tellest her: I was sold and carried to a country that I did not know; and there a man took me to himself and educated me, and when I was grown up he said: „seek now thy mother and thy father". On that day thy relations and brothers will pour out to meet thee.

Ani hidjole na wadjin dyirtu kana wadjinan dubad'a: atamiti had'odinkeñaf abodinkeña bulu? djeneti nu homan agarru akanuman yadofna male. Nu arfanu teñeti walwadjin kana hazofna, — ati kobake tezeti garaketin hazofta „atamiti had'ikodif abanko bula?" djed'eti; — Wacayon kad'ad'u, ini Galla ziti ha ergu.

I and these boys who are with me speak often together: how is it with our mothers and fathers? — we see nothing and think in vain. But there are four of us and we speak together, — thou sittest alone and speakest in thy heart: how is it with my mother and my father? — Pray to God, that he may send thee a Galla.

Nagan hafi hama nu wal ayaruti.

Rest in health until we meet again.

Akafed'e Dalle.

Gedruckt bei Dr. Franz Wild.

DICTIONARY

OF THE

GALLA LANGUAGE

COMPOSED

BY

CHARLES TUTSCHEK

PUBLISHED

BY

LAWRENCE TUTSCHEK.

PART I.

GALLA — ENGLISH — GERMAN.

MUNICH
1844.

LEXICON

DER

GALLA SPRACHE

VERFASST

VON

KARL TUTSCHEK

HERAUSGEGEBEN

VON

LORENZ TUTSCHEK.

I. THEIL.

GALLA — ENGLISCH — DEUTSCH.

MÜNCHEN
1844.

TO

HIS ROYAL HIGHNESS

MAXIMILIAN

CROWN PRINCE OF BAVARIA

THIS DICTIONARY

IS BY GRACIOUS PERMISSION

MOST HUMBLY DEDICATED

BY HIS MOST DEVOTED SERVANT

LAWRENCE TUTSCHEK.

Preface.

In publishing the Galla Dictionary I am performing a holy duty to the Author of it, my dear, ever-lamented brother Charles. It owes its origin to a three years' unremitted activity, which was unfortunately interrupted by the too early death of my brother, at a time when a long wished-for sphere of action was opened to him, and a future prepared, which, on account of his great talents and intellectual energy, promised to become one of great scientific activity. But although the time granted by Heaven to his endeavours was so short, and but a very small part of what he commenced was completed; yet the results of his studies in the field of African languages, geography, and ethnography, must still be considered a weighty contribution to a nearer acquaintance with that part of the world, still covered with so much obscurity, and one worthy of ranking with the discoveries, made by travels in those countries.

As the present Dictionary is the first of the posthumous works of my brother which has appeared in print, and it may be interesting to those who may have to employ it, as well as to philologists in general, to become acquainted with the manner in which he, far from Africa and in the middle of Germany, proceeded so successfully in the study of the condition and languages of Africa, I will give a short description of the progress

of my brother, and will endeavour at the same time to make it answer the purpose of a biographical sketch.*)

My brother Charles Tutschek was born at Bayreuth on the 13. January 1815. and after having passed the Gymnasium he resolved on devoting himself to philology. Certain circumstances compelled him to renounce his favourite study for that of jurisprudence, during the pursuit of which he still, however, occupied himself zealously, as if with a presentiment of his future destination, not only with the living languages, but also with the Sanscrit, Hebrew, and Arabian.

On his arriving in Munich in 1837 to finish his academical studies as a Jurist, he was appointed teacher to Prince Louis of Bavaria, and after the return of His Highness, Duke Maximilian of Bavaria, from his travels in the East, he was entrusted with the education of the four blacks whom the Duke had redeemed from slavery, and brought to Munich. He undertook the unusual duty, — filled with care, on account of the new inter-

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*) According to the contents of the book, and as far as I remember, according to the original purpose of the Author, a detailed treatise on the Gallas, historical, geographical, and ethnographical, was to be added to the work; but this was unfortunately but begun, and what I can give in regard to this, are mere hints; for not original choice, but sad necessity, has conducted me into the path trodden by my brother, and imposed on me the duty of making what has been furthered by him, tributary to science as much as possible. I think, however, I may express the hope that, if fortunate circumstances concur, I shall be able to tread in the footsteps of my brother, in a more decisive and exclusive manner than has hitherto been the case, and that when I have made some preliminary studies, and can perhaps confer with a young Galla, still living in Germany, in the same manner as my brother, I shall be able to complete much that is now incomplete, and to save for science what now lies useless and uncultivated before me.

ruption in his studies on the one side, and the possible failure, from many causes, of the enterprise on the other. Yet the novelty of the thing attracted him, and a scientific desire of learning something interesting, in regard to the home and former circumstances of these strangers, and of thus, perhaps, contributing something to a nearer knowledge of Africa, induced him to commence his work with courage, on the 18. Nov. 1838.

It is easy to be understood how great the difficulties were, at the beginning of a course of instruction in which the teacher was deprived of what is so necessary to produce an effect on the scholar, a means of reciprocal communication, and so much the more when we consider that he had to contend in his first endeavours, with almost insurmountable difficulties in the well-known mistrust in the Africans of all whites, partly inborn and partly produced by circumstances: besides this the boys did not understand what they intended to do with them and thus many troublesome months passed, during which my brother had to teach daily many hours, laughed at and derided, literally with hands and feet.

At length at the end of January 1839, he gained by a circumstance fortunately taken advantage of, — by kind attention to one of his pupils in a trifling illness, the first great victory, the confidence of the latter; and he soon saw in him as well as in the others, the most obstinate suspicion changed into attachment and heart-felt filial affection. From this moment dates the first fragmentary intelligence of the life of each single one, which above all showed, that whilst the Duke thought he had entrusted to him the education of three Nubians and one Abyssinian, he had given him the representatives of four different tribes, a *Galla*, a *Umale*, a *Darfurian* and a *Denka*. They had been stolen from their homes and had been sold on the Nile as slaves. Necessity had forced them to make themselves mutually understood, to learn the vulgar dialect of the Arabian, though but very imperfectly; as they spoke four languages very different from each other, and even from the known African languages, par-

obtained them, three of them had not been longer than a year from their homes, and, therefore, being sufficiently old and endowed with excellent capacities, they were not only able to give information regarding their languages, but also to form opinions of the circumstances of their countries, which merit a place beside the reports of former travellers in those regions, and can even give explanations, more to be depended on from many causes.

The first results, still gained with great difficulty, of the investigations now commenced, were confined to a confirmation of the travels of Ludolf, Brown, Salt, Seetzen, Burkhardt, Ruppell and Bruce, and of the statements contained in them; to an enrichment of the vocabularies noted down in them; and to a settlement of the relative circumstances of each single individual referred to. The first plans of maps and communication of interesting prayers, were made at this time, as far as their memory and good will could give them; the latter however was often interrupted by a relapse of their former mistrust, and by a taciturnity which lasted whole days together. It required great prudence to go safely to work, as the least inducement often caused them to maintain „that all they had confessed was a fable, and that they knew nothing of their own country, having been taken away when very little children.“ Such relapses, however, became less frequent, nor could they be of long duration, as the conviction that nothing but good was meant them, became firmer and firmer. This was a natural consequence of a nearer acquaintance with our circumstances, and of their progress in their studies, which daily attracted their attention more and more; besides their former accounts were tested carefully by comparisons and repetitions.

The way till now adopted in the mere collection of words was soon given up, and particularly in consequence of the encouragement and advice which my brother received from Professor Charles Ritter of Berlin. My brother had written to this respected

scholar, justly considered the first authority in African affairs, regarding his studies, and had the pleasure of receiving, as a mark of the interest he had excited in him, a report of that scanty information, which Professor Ritter had made in the monthly sitting of the geographical society, in May 1839. From this time forward, my brother directed all his attention to continual conversations with his pupils on all the circumstances of their country, although within a very limited horizon; and while his daily increasing enthusiasm succeeded in this, he sought so to nourish and ennoble their desire for home, which still existed, as to make them comprehend, that the communications made to him, united with what they received at his hands, were the safest means of stilling that longing after their fatherland, and also of attaining that nobler aim — of contributing to the welfare of their native country on a foreign soil, whither a hard fate had driven them, and of thus fulfilling a duty imposed on them by a higher hand.

To the method followed from this time forward in this sense, that of allowing them to dictate to him connected and maturely considered representations of subjects, desired by him or originating in themselves, my brother was indebted for those numerous and highly interesting treatises, which afterwards served him, together with the conversation of the persons referred to, as the sources and mines of his philological, geographical, and ethnographical studies. As they are partly written with great solidity and elegance both in regard to style, contents, and arrangement, they may be considered as claiming to represent a sort of literature of the corresponding countries. In order to account for this, notwithstanding the youth of the authorities, it must be remembered, that the art of relating is a talent peculiar to all oriental people, and that those children of nature are, from earliest childhood, intimately acquainted with all the circumstances of their parents, villagers, and tribes, and are, therefore, enabled, with the sharpness of observation peculiar to uncivilized nations, ticularly those related to the Semitic ones. When the Duke

to attain, at a very early period, to a clear view and opinion of them.

As the treasure gained, increased daily in this manner, the necessity of devoting exclusive attention to the one or the other subject, became more and more apparent. The home and language of the Galla, Akafed'e Dalle (of the tribe of the *Boranna* Galla,) from *Botchi* in *Hambo*, province of *Liban*, who, alas! was not to see his country again, but since 17. Mai 1841 has slept in German ground first attracted my brother's attention. That people which, divided into many tribes, has, since the middle of the 16th century, made itself so historically remarkable, and so dreaded by the Abyssinians on accouut of its continual inroads and progress towards the North, was excellently represented by the talented Akafad'e. My brother, too, without taking into consideration the political circumstances, (which, however, threw a considerable weight into the scale,) was particularly attracted by the simplicity, euphony, and grammatical formation of the Galla language which became evident after but a very short study. He directed, therefore, without neglecting the others, his chief attention to that, and in the short period of a year and a half, he succeeded so far as to speak with tolerable fluency, and to be able to accept the first invitation from the Royal Academy of Munich, to communicate to them the results of his studies. In the sitting of the philosophical class on the 2. January 1841, he read a report of the commencement and progress of his investigations, and the sketch of a grammar of the Galla language; at the same time he laid before the class a tolerably complete Dictionary of the Galla Language, and many dictations, prayers, and songs, with commentaries regarding the language and circumstances. A treatise he had received a short time before on the Galla Language in *Limu* (Extrait du bulletin de la société de geographie Aout 1839), read by Mr. Jomard, Librarian, in the Academy in Paris, was the first written proof of the correctness of his own results, for he found in it but well known facts in the geographical parts, as also in

the few specimens of language. The prayers are the same written down by his Akafad'e, excepting a difference in the orthography, which naturally produces a corresponding difference in the translation. What is there said of manners and customs, agrees, with few exceptions, with his observations. But what was of more consequence than this, was the speaking proof which good fortune brought him, in the person of a second Galla. Otshu Aga from *Urgeza* in *Sibu* was placed, for two months, at the disposition of my brother by his deliverer from slavery, Mr. Pell, on his passing through Munich. By him not only all he had gained and learned, was confirmed; but materials were also given for dialectical investigations; and the number of dictations, prayers, and songs, with geographical data etc. were increased by many interesting additions. Between Aga and Akafed'e, who, sadly revelling in the remembrance of their lost country, soon concluded a bond of friendship, my brother caused a Galla correspondence. It consisted of 14 letters, which, besides their philological worth, form a good scale of the dispositions of mind and soul of the correspondents. Through Aga my brother also got acquainted with the supposed Abyssinian girl of Prince Pückler Muscau, Bilile (who died 27. Oct. 1840). She was from the Galla-country *Guma*, and had tought Aga many of her songs which are also among the number of those noted down by my brother. Lastly a third Galla, Aman Gonda from *Hibi* in *Goma*, brought to Europe by his Highness Duke Paul of Wirtemberg, closed the number of his authorithies. The latter he visited twice at the invitation of this scientifie prince, and staid a considerable time with him. My brother laid great value on the communications of Aman, although he is the youngest of all three, because he, being the son of an *Aba Fuño* (lit. master of the cord, a sort of magistrate in the service of the *Zoreza* or prince), had enjoyed a better education than the other two, and was, therefore, better acquainted with the circumstances of his country, and spoke his language more correctly.

As these three individuals passed in a certain order before my brother's enquiring eye, the comparisons and additions naturally produced considerable variations and enrichments of his former labours. Thus the Dictionary, which, when laid before the Academy, was very weak in regard to orthography and etymology, has been put into the present improved form, built on a solid foundation, and brought in unison with the principles exhibited in the Grammar. *)

Besides this more exclusive occupation with his Galla, the investigation of the circumstances of the home and language of a second of his pupils continued, who raised his interest in an equal, if not a still higher degree. It was Djalo Djondan Aré of the people of the *Yumales*, who live below *Kordofan* under the 12° and 13° N. L. and the 46° and 47° E. L. under the sovereignty of the King of *Takle* (*Takele, Tokole*). He was born at *Delingin* in *Tumale-Tokoken*, and is the nephew of the hereditary prince (king) *Wofter Mat*, who was still reigning there at his departure. His language represents in regard to

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*) The second part of the Dictionary, English-Galla, and if it should be considered advantageous, the third part also: German-Galla, I shall publish as soon after the first as possible. The above named grammar has, unfortunately, not received the same elaboration in all its parts, as in the verbs, numbers, and pronouns; and the samples of language which my brother intended to add as an appendix to his grammar, are not properly arranged for this purpose. This is very much to be regretted, particularly in regard to the syntax of the Galla language, as my brother had collected so many materials for it, and always described the philological charms of it, as so great and enticing. I shall, however, give the grammar in its imperfect form to the public, as my brother has left it, but shall add some samples of language, as I think, to advantage, together with the plans of maps.

sound, character, and internal formation, the contrary of the Galla language; for, while the latter sounds soft and melodious, not unlike the Italian language, and has like this, with a great preponderance of vowels a proportional simplicity of form and expression, the language of the *Umale* sounds hard and even rugged, and offers, on account of the great number of its consonants, great difficulties of pronunciation, even to our German organs, accustomed to hard sounds. The forms are also so very various and peculiar, and the number of words and ideas in this language, is so superior to that in the Galla, that if my brother had lived, he would have required a much longer time and much more labour to penetrate into it, than he had required for the Galla language, which he had learnt in so comparatively short a time. But exactly this richness of the language, and still more the high degree of civilization of the *Yumale*, (if I may use this expression of a people of central Africa,) upon which the communications of the highly gifted Djalo lead us to conclude, encouraged my brother to do the same with this as the Galla; for however great the difficulties may be, which the learning and comprehension of this language offer; yet the lexicographical and grammatical elaboration of it, would be so advantageous to the philologer in general, and the treasures which the knowledge of it would discover, are so great, that any one would be sufficiently rewarded for his trouble. Djalo's dictations*) particularly, deserve the praises that have been bestowed above on their sterling worth, as to form and contents; and to the above must be added that they all bear the impression of mature judgment and critical truth,

*) I have three volumes of them in my possession, in which every possible relation of that interesting people is treated on, partly in fragments and partly at large. The communications are divided into such as are the reproduction of the excellent memory of Djalo, and such as are his own productions as free compositions.

a union of advantages which will once make them appear as an essential enrichment of science, when they have been made known to the public, after having been sifted and commented upon. From this description, certainly not an exaggerated one, it will be perceived, that I have inherited the enthusiasm of my brother for these interesting studies, and I seize here the opportunity of mentioning, that I am firmly resolved, as far as it lies in my weak power, to follow the path entered by my brother, also in this, and to pay, partly at least, what he has remained indebted to science. The beginning is made, for Djalo is living at Münich, and assisted by his lively endeavours to co-operate in the good work, I have already been introduced by daily conferences with him, into the porch of the great building to be examined, and whether I shall arrive at a satisfactory goal will be very soon discovered.

The third pupil of my brother is Mussalam Motekutu from *Methem* in *Darfur*, about 7 days' journey to the south of *Kobbe*, the capital of the country. His information is also not of inconsiderable value, and his dictations, too, well merit elaboration; for although they bear a more childish stamp upon them both in style and contents, and the reminiscencences of Mussalam do not seem to be so comprehensive as those of the before named authorities of my brother; yet the recommencement of inquiries regarding his home and language, now that he is grown more mature, will not only afford us various ethnographical notices, but will also render it possible to complete a very rich vocabulary together with the draught of a grammar of his language. Mussalam still speaks it fluently, and as far as my trifling insight into its construction and character allow me to form a judgment, it does not offer such difficulties, by far, to learning it, as that of the *Umale* does.

Lastly, of the fourth pupil Awan, I will let my brother speak himself. In the above mentioned lecture at the Academy, he said among other things: „In this boy, the youngest of all, (he may be about 12 years old,) I have observed something

psycologically astonishing, which deserves to be made the subject of more particular consideration. During the whole year namely, that I was progressing so gaily with the others, he always answered very sadly that he did not know any thing of his home, having been too young when he left it. In the beginning I thought it was the old mistrust that expressed itself in him; but having found him candid in every thing else, I took his assertion for truth, and left him unobserved for a considerable time, particularly as the other sources flowed so richly. This involuntary neglect on my part, united with the wantonness towards the weaker, so often to be observed among boys, was near producing bad consequences. The boy became still, morose, — and at last I found him crying many days together, without being able to discover the cause. When alone with me, however, he told me that he was home-sick and that he longed to see his relations; he said too that he remembered the name of his father, mother, and brother, but that I would not believe him. Repenting of my former conduct I assured the weeping boy of my perfect confidence, and wrote the names down; then I pressed him further, and asked him if he did not remember any word of his language, and, after long consideration, he actually called to mind two: *kur*, mountain, and *kir*, river. To my great joy I found them both in Rüppel's Vocabulary under the title of *Dar Denka*. After having, on the following days, by continual persuasion on my part, and meditation on his, succeeded in remembering 6 or 8 words which agreed with those in Rüppels Vocabulary, I mentioned *Denkawi*, the name of the people, which he recognised immediately as the name of his people. It was delightful to go through the above mentioned Vocabulary with him and to observe the effect of the well known sounds upon the boy; and it was also moving to see the joy of this three black friends, whom I found, a quarter of an hour after they had learnt the news, weeping round his neck, full of joy at his becoming, as it were, of equal birth to them, by finding his native country. From that moment there also began for him quite a different life. By continual meditation

upon the past, he succeeded in writing a vocabulary of about 500 words, and I have not given up the hope of his recalling something connected." The latter hope was not fulfilled; Awan's contribution was limited to an increased vocabulary.

It will be seen by the foregoing that the task which my brother had imposed upon himself, was a great and manifold one, and that the acknowledgments which the partial solution of it, and his endeavours in general, called forth from the Munich learned world, and from foreign literati, and which acted so encouragingly upon him, were not undeserved. But what acted most beneficially on the furtherance and success of his work, particularly at the time when his relation to his pupils was dissolved, was the active participation testified by the Geographical Society and the African Civilisation Society in London in repeated letters, and material assistance rendered him, through the helping hand of Sir Thomas Dyke Acland, the Vicepresident of the latter Society. Sir Thomas Acland not only sent all the books referring to his labours, which had appeared in later times, but also a voluntary pecuniary support, thus alone enabling my brother to pursue his studies, which otherwise might have met with a highly disadvantageous interruption. I consider it my duty to make this public acknowledgement so much the more, as Sir Thomas Acland made this sacrifice purely out of interest in the cause of science. This participation and the prospect united with it, of being employed in a scientific mission or expedition proceeding from England to Africa, and finally the interest which a German prince took in his studies, supported his wavering constitution for a considerable time. When the present Dictionary was finished, it was laid before His Royal Highness the Crown Prince of Bavaria, and my brother then expressed a wish of pursuing his studies in Egypt in a similar manner, by the redemption and scientific investigation of black men.[1] The Crown Prince, who is ever delighted to give assistance to every truly scientific endeavour, being struck with the sterling merit of the work, immediately agreed to the proposal of my

brother; and after having had an estimate drawn out, of the expences of such a journey to Egypt, he promised, three weeks, afterwards, the sum necessary for a residence of two years in Cairo. But unfortunately this appointment was, as it were, but a view of the promised land, for notwithstanding the endeavours of the first physicians in Munich, and the use of the baths at Ems, purchased with great sacrifices, his corporeal powers diminished more and more, and after his return to his native town, he fell a victim to the malady which had been undermining his constitution for the last year, in the house of his parents on the 6. of September 1843. Thus ended, much too early, a life which had set itself the great aim of actively co-operating in the civilization of Africa, this endeavour worthy of our century, and thus of adding his mite to the realization of the idea of European cultivation and civilization, becoming the common property of all people. Although death prevented him from relating to the world, with his own mouth, what he had heard and seen in his mental wanderings, and from proving to them that it is well worth the trouble to feel some interest for those people; yet by the written words he has left behind him, it is evident that the harsh judgment which has been pronounced by so many, on the moral and mental state of all the central African nations, and which keeps so many from directing their benevolence, and, at the same time, their activity to them, deserves a mitigation, to produce which was a second holy aim of my brother. The means for this were sufficiently laid down in the unconstrained narratives of his pupils, who were justly considered by him as a sufficient authority to be placed beside the African travellers, confirming and correcting them. May his wish and desire be fulfilled, that the way so seldom trodden till now, and pursued almost exclusively by the English, namely, that of acting upon Africans by means of Africans, may no longer remain so unfrequented; may his example find imitators among the Germans; and may the beginning which he has made, no longer remain a beginning, but be the point of departure, the first link

of a chain of similar endeavours, by the joint operations of which we may share the renown which the wonderful activity of England in Africa, is so busied in gaining, to so great an extent.

The following remarks are intended to facilitate the employment of the present Dictionary, and the comprehension of the geographical and ethnographical circumstances of the people, whose language is partly represented here.

The Gallas who, as has been already observed, dwell in numerous tribes*) round the south of Abyssinia, have, according, to my brother's investigations, most probably received their name from their own language, and not from the Abyssinians as most authors (Tellez, Ludolf, and all later writers with the exception of Bruce) suppose. He derives it, according to his view, from the verb *gala*, to go home, to seek one's home, and is to be brought in connection with the historical fact, that the Gallas, driven by some cause or other from their homes in 1735, rushed in torrents towards Abyssinia, and made this country their home, — a view, in favour of which, besides other reasons, the circumstance speaks, of their calling themselves by this name. This great assemblage of tribes whose extent towards central Africa is not yet known, may have formerly led an erratic pastoral life, but this is no longer the case. The Gallas live in the districts which my brother became more nearly acquainted with, in villages, which as they consist of single farms, surrounded by a great extent of land, are probably very straggling in part.

The chief occupations of the Gallas are agriculture and cattle breeding. The former is carried on so extensively in the environs of the villages, that, from a scarcity of fodder for their numerous herds, very distant pastures must often be sought for, which causes continual disputes with the neighbouring tribes. In the villages artisans even, particularly weavers, tanners, potters, leather-cutters, metal-workers etc. etc., provide them with the necessaries of life and warlike stores.

*) Krapf (Journals of the Rev. Mess. Isenberg and Krapf etc. Lond. 1843 and, An imperfect outline of the elements of the Galla-Language by the Rev. I. L. Krapf. Lond. 1840) mentions more than 60 by name.

The form of government is in the free tribes, i. e. those that are not subject or tributary to any neighbouring power (Abyssinian etc.) monarchical-despotical, and the dignity of king (*moti*) devolves by inheritance to the male descendants, (in some few of the tribes also to the female,) or the *moti* is changed by election, which is renewed after a certain number of years. Under the *moti* stand the *xoreza* (princes) from among whom the heads of places (*aba ganda*) are chosen, while the other mighty men of the tribe are only *aba lafa*, a condition which answers that of our noble lords of manors or landed proprietors.

Their religion is a monotheism obscured by many superstitions. The Gallas adore a supreme being, *Wac* (originally heaven), who is almighty, omniscient, all-good, all-wise, in short, possessing all the qualities which we Christians attribute to our God. The worship consists in prayers and sacrifices, (the adoration of a tree is most decidedly impugned by my brother,) and penetrates deep into all the circumstances of life. If this natural religion has not been brought into some system, which is very probable, it is evident from these communications, that the moral views connected with it, exercise a very beneficial and profound effect on the manner of thinking and acting of its confessors, — a circumstance which might lead us to suppose, that we should find here a soil, well fitted for the reception and propagation of christian doctrines.

Of the manners and customs I will but mention a few. Polygamy is permitted, and very frequent. The number of wives is according to the property of the man. In this respect the king enjoys the privilege of taking, besides his lawful wives (*qena*), girls out of any families, and without asking permission, making them his concubines (*xadjeda*), which they have no objection to, it being considered a great honour. If a common man wish to marry, (which every youth does as soon as he is arrived at the age of puberty *), he goes to the futher of the girl he has chosen, and demands her, at the same time informing him how much property he has (in oxen, horses, sheep

*) Akafed'e was much surprised at seeing so many grown up men in Europe, who would not marry; he would have taken a wife, he said, had he remained at home, for it is so pleasant to have a son to inherit the love, and after their death the property of the parents.

etc. If there are many wooers, that one takes her home, to whom the girl gives a gold ring. On a certain day in presence of the relations and friends of both parties the marriage is then concluded according to law, with prayers and religious ceremonies. The woman receives her portion after her first son is born; if she bears a daughter she receives nothing or little, and this circumstance generally causes separation. As the female sex holds a very inferior rank, this has no difficulty, and if the husband pleases, he can drive her out of his house, for other causes than that above-mentioned. In such cases, or if even the woman herself desires the separation, or runs away, the proposition: Partus sequitur ventrem, is not valid, but the husband keeps the children, for it would be considered a crime for him to desert them. — Hospitality and respect for age are virtues generally practised. — Smoking is very common among the Gallas, particularly among the soldiers (which they are all actually). It seems that they mix intoxicating herbs with their tobacco, for Akafed'e relates of very strong smokers having sometimes died in a few days with violent coughing. — The beard is shorn of the common people, but by the princes and priests it is worn long. — Inviolability of oaths. — Auspices and Sooth-saying. — Games, Dances, accompanied by metrical and rhymed songs etc. etc.

Trade is confined to barter, in which the usual conventional coins used are pieces of rock-salt (*amole*) and its particles.

What will be of great advantage in our intercourse with this people, is the Galla tribes all having the same language, excepting a few dialectical variations and a greater or less intermixture of foreign words.

Whether the Gallas have a method of writing and what method it is has not been decided to a certainty; for the letter supposed to be written in Galla-characters, which Mr. d'Abbadie sent to Paris, is not deciphered; yet this document causes us to presume the existence of a mode of writing. If one is extant it must be composed of entirely peculiar letters or syllables, as no alphabet or syllabarium can express, with exactness, all the sounds met with in the Galla-Language.*) My brother was, therefore, frequently obliged to have

*) What Mr. Krapf says on this subject in his Imperfect outline, namely, „that no sound is found in the Galla-Language that cannot be expressed with English letters, even better than with Ethiopian", is very doubtful.

recourse, in fixing the orthography, to certain signs, which added to our letters, endeavour to point out the peculiar character of the different Galla sounds. The number of letters adopted by him at the last revisal of his Dictionary amounts to 30; but, in the later investigations of this language, it will not stop here, for many sounds became evident to the sharpened ear of the observer, which escaped him at first, and which must be added to the alphabet adopted by him, in case this should be retained. To these belong, for example an entirely unaspirated *T*-sound, lying between the *t* and *d;* probably also a *p*, if the cases here referred to, do not indicate a gemination of the *b;* further, a peculiar *l* almost entirely the dead Polish *l;* then a nasal sound, perhaps only belonging to the idiom of *Goma* which in the mouth of both the other authorities answers an *n* before a *z*, for instance *qile˜za*, instead of *qilenza; ma˜gaga* instead of *mangaga* etc.

The single letters have not been arranged in the usual manner, but in families, which order is observed throughout and will be excused on account of the inadequacy of the existing alphabets, although it may cause at first some inconvenience in looking out for them. The table of them is as follows:

Table of the letters. *)

1. *a, â, ã, à*	9. *tch*	17. *f*	25. *ñ*
2. *e, ê*	10. *tsh*	18. *b*	26. *z*
3. *i*	11. *dj*	19. *y*	27. *ç*
4. *o*	12. *dy*	20. *w*	28. *z'*
5. *u*	13. *t*	21. *r*	29. *h*
6. *k*	14. *t'*	22. *l*	30. *ʿ*
7. *c* resp. *q*	15. *d*	23. *m*	
8. *g*	16. *d'*	24. *n*	

*) This table and the following Remarks are taken out of the Grammar.

Remarks on the Alphabet.

I. Vowels.

a sounds everywhere like the clear English a in „father.“ It can be long or short. Long either by nature or from the contraction of

aa, for example: *bâ*, I go out, contracted from *baa;*

awa, e. g. *lakâ*, I count, contr. from *lakawa;*

aya, e. g. *tà*, I sit, contracted from *taya.*

At the end of words *a* is very often almost quite mute or spoken so short that it seems to be only a breath and aiming at, as it were, the sound which it denotes, as in the Tumale language. I have marked this vowel by writing it over the line in this manner: *Wac*^{a}, heaven; *xogit*^{a}, salt. When the word takes an addition from declension, conjugation or contraction, the full sound appears again, which proves that it becomes mute only from haste in speaking. The same is the case with all other vowels, wherefore I would have it remarked here directly. Examples are: *Akafed'*^{e}, a name; *torban*^{i}, seven, *tok*^{o}, one, *Sib*^{u}, the name a Galla-country.

e has two different sounds: 1. like a in fate; for example: *beka*, I know; *teza*, thou sittest; — 2. e in met, or like the German ae in: „Saege, Väter.“ I have marked it thus: *mĕka*, how much? — *rĕfa*, a dead body.

i sounds like i in pin; *o* like o in no; *u* like oo. All these vowels are likewise either long or short.

II. Diphthongs.

The Galla is devoid of real diphthongs, that is to say, of such which already lie in the roots of the words themselves, the particle „*wau*“, „no“, must be the only exception, but even this word would perhaps be spelt better with *w* than with *u*. All the other combinations of vowels are merely formed by declension or conjugation. In the examples: *bai* (Imperative mood of *baa* I go out); *tau*, to sit; *himboin*, do not weep; *himbuin*, do not fall etc. the *i* and *u* are always characteristic of a certain mood or tense, but never an element of a natural diphthong.

III. Consonants.

k is always the hard palatial sound as in key, kill.

c (before *e* and *i*, — *q*) is a softer sound produced by pressing the tongue against the middle of the palate and pushing or smacking with it, but without an aspiration, whilst the afore-said sound proceeds with a certain aspiration deeper from the hindpart of the mouth. This sound requires great accuracy, because by its being confounded with *k* or *g*, mistakes are unavoidable; thus *caca* is soot; *gaga* wax; *kaka* the root of *kâkad'a*, I swear, take an oath.

g has every-where the hard sound of the English g in go, gain, nor is it ever melted with *n* to that nasal sound ng, so frequent in the European languages. The latter sound is entirely wanting in Galla and wherever *ng* occours the two consonants must be spoken separately, for example: *dan-ga*, not *danga*, nourishment. Before *m* *g* appears assimilated to it in the dialect of Sibu; viz. Aga said instead of *dagma* — *damma*, honey.

ch is employed only in a few cases as a euphonical softening of *k* before *n* and *t* in the flexion of verbs, for example: *ani beka*, I know; *ati bechta*, thou knowest; *nu bechna*, we know; its pronunciation is then the same, with that of the German ch in „dich, mich".

The three sounds *tch*, *dj*, *dy* which from their nature lie between the *K*- and *T*-sounds, have been adapted to the English pronunciation; *tch* being the harsh sound tch in „fetch"; *dj* as if it were dsh, but softer; and *dy* still softer than this. But besides these three letters I have availed myself also of *dx'* and *d'z'*, in order to preserve the root in verbal forms, because by changing them into *tch* or *dj* it would often become impossible to distinguish the latter, for example: the III. form of *d'êd'a*, eat (said of cattle), I have written *d'êd'z'iza* (I feed), not *d'êtchiza* or *d'êdjiza*, on purpose to show, that the final consonant of the root is *d'*, not *t*, *d* nor *t'*, which is of importance to be known in the conjugation.

t, *t'*, *d*, *d'*. A right and accurate pronunciation and writing of the *T*-sounds, offer greater difficulties than all the other letters in Galla and the utmost precaution ought to be observed not to confound them with each other, because almost always the distinguishing of the words depends on it. I never in any other language found such an exact and sharp distinction in this class of consonants, even when spoken as swiftly as possible, as in the mouth of the Gallas. And that is

the reason, why in the inflection of verbs,[1] when another *t* is joined to a root ending with a *T*-sound, and an assimilation of both seems to be natural or even requisite, both are exhibited, in order to make the root discernible, in this manner:

fidta, thou bringest, from *ani fida; ñad'ta*, thou eatest, from *ani ñad'a; fit'ta*, thou endest from *ani fit'a.*

The single *T*-sounds are as follows:

1) *t*, our hard and the German aspirated t and th as in „Tanne, Thau."

2) *t'*, a *T*-sound peculiar to this language and a very hard one, in pronouncing which the tongue presses itself closely against the upper fore-teeth, so that after the *t'* almost a soft s becomes audible, and the z that is wanting seems to be supplied. Examples: *t'ut'a*, I smoke; *t'ife*, blue. Perhaps *t'* has its analogy in the Amharic classe of letters represented by the *T'aït*, *Tsh'aït* and *Ts'adaï.*

> Before *n* the three *T*-sounds *d*, *t* and *d'* are assimilated without causing a doubling of the *n*, the *t'* however rests unchanged; for example: *fuda*, I take, plur. *funa*, we take, but *fit'a*, I finish, plur. *fit'na*, we finish.

3) *d* is our soft d in day, load, maid; for example, *dina*, enemy; *eda*, because.

4) *d'*, a singular sound, scarcely to be expressed with our organs. It is very soft and formed by a mild push of the tongue from the hindpart of the palate, so that between the *d'* and the following vowel another consonant seems to be intercalated, similar to the Semitic Ayin. It forms thus to a certain degree the bridge from the *T*-sounds to the gutturals and before the eár is well accustomed to this particular idiom, it is usually confounded with *g*. Examples are: *d'ufa*, I come; *mid'an*, grain.

Of how great importance the precise distinction between the before mentioned *T*-sounds is, may be seen in the following words

d'uta. 2. pers. pres. of *dua*, I die,
duda. adj. deaf,
d'ud'ã. v. I devour,
tuta. subst. crowd, multitude,
t'ut'a. v. I smoke,

these five words being of the same signification, if not distinguished by a right pronunciation of the respective *T*-sounds.

f has always the sharp sound of f in fat, fall; a softer sound for this consonant being wanting.

b in the beginning of words like our b in bind, bow; in the middle, particularly before vowels almost like v, for example: *d'abe*, he did not find, spell: *d'ave*. Before *n* it sounds almost like *m;* Ex. *tchabnani* (partic. pret. of *tchaba*, I break) spell *tchamnani*. But here also a real assimilation of *b* with the related liquid *m* might be supposed.

y sounds as in English in the beginning as well as in the middle of words, but being a consonant it never forms a diphthong; which may seen particularly in the primitive form of the verbs, which I regard as representing the 2nd conjugation, and still more in their II. form of roots; as *kà*, contracted from *kaya*, II. f. *kayad'a;* where the *y* must be regarded not as forming the diphtong *ay* with the vowel *a*, but beginning the next syllable, in this manner: *ka-ya*, — *ka-ya-d'a*.

w must be pronounced in the beginning and in the middle of words like the english w, so that almost a diphthong seems to be heard; for *rawad'a*, I finish, sounds almost like *rauwad'a*.

r like our r.

l has its usual sound; when it stands before *n*, the *n* is assimilated with it and the *l* appears doubled, f. e. *ilala*, I see; 1. pers. plur. pres. *ilalla*, instead of *ilalna*, we see.

m is the same as in other languages.

n likewise. Before *l*, *m*, *n*, *r* it is assimilated and forms *ll*, *mm*, *nn*, *rr*. Before *b* it is changed into *m* and before *w* it disappears quite. Respecting *n*, marked thus: *ṅ*, the negative *n*, as I call it, see this letter in the Dictionary pag. 176.

ñ is a sound which occupies tongue, nose and palate at once and so singularly that I could by no means hit the right pronunciation; it is similar to the Italian gn in legno or to the Spanish *ñ*, but without any admixture of i, which is more or less the case in those sounds. Whether it has any sound analogous in the Amharic Gnahas or not, I do not know; I doubt it however, because — as it is by Ludolf simply expressed with the Italian gn — the pronunciation of Gnahas ought to be much easier than this sound, so opposed to our organ.

ʒ marks the soft

ç the sharp *s*.

ś or ś' as I have remarked above expresses the English sh.

h is found only in the beginning of words and is the simple aspiration as in our languages.

ʿ the same consonant as the Semitic Ayin, wherefore I have chosen its character. It occurs in the middle and at the end of words and causes in the first case a singular disjunction of the word by a certain kind of pause as in *harʿa*, to-day; in the other a breathless shortness of the last vowel as in *qilcʿ*, deep; *reeʿ*, goat.

The indisputable propensity of the Galla-language to vowels, which is so great that not one word ends with a consonant, — then, that no word begins with two consonants and that, wherever by inflection in declension or conjugation, three consonants would meet together, the existing hardness is avoided by intercalating a vowel or displacing the consonants themselves; finally that the harder consonants *t*, *t'*, *k*, *tch* etc. are proportionally rare, while the softer ones *d*, *d'*, *dj*, *b*, *g* etc. preponderate, make the language, particularly in the mouth of a native Galla, very soft, and especially qualifies it for versification. This property also appears to be the reason why, although the Galla poetry be otherwise so poor, rhyme is nevertheless so cultivated that rhymes in the middle as well as at the ends of lines frequently occur.

Formal remarks.

All verbs are mentioned in the 1st Pers. Sing. Pres. and the signification is added in the Infinitive for the sake of brevity.

The numbers 1, 2, 3 standing after the Galla verb, denote the conjugation according to which it is to be inflected, which is determined by the 2nd Pers. Sing. Pres.; thus, for example, 1st Conj. *adema*, I go; *ademta*, thou goest. — 2nd Conj. *tshiza*, I lie; *tschifta*, thou liest. — 3rd Conj. *tà*, I stand; *teza* thou standest. (The first signification of every word has been left without the mark „1." to avoid any mistakes in regard to the conjugation.)

The enclosed syllables (*-aa*, *-awa*, *-aya*) have been added to the contracted ones in *à*, *ă* and *ȧ*, to show their original form.

The Roman numbers I. II. III. to VIII. which are ranged under the roots point out the newly arisen verbs called by my brother „forms". They are produced by additional syllables which modify the signification of the root according to certain fixed rules, and answer to the different conjugations in the Semitic languages. As an example to

render this intelligible the verb *bâ* with the 8 forms in use complete, will be found below:

bâ, (contr. from *baa*) the root, to go out of something, to go out.

II. *bad'a*, to go out for one's self, to go out to one's own advantage or disadvantage, thence: 2. to lose one's self, to be lost.

III. *baza*, to cause one to go out, to make one go out; to drive away; to pay.

IV. *bafad'a*, to make one go out for one's self; to drive out for one's self; to pay for one's self.

V. *baziza*, to cause that one makes one go out, or sends out; drives out, pays, pardons.

IV. *bazifad'a*, to have one driven out for one's self, for one's advantage; to have one paid, to have one pardoned for one's self, for one's own advantage.

VII. *baziziza*, to cause that one has one sent out, paid, pardoned etc.

VIII. *bazizifad'a*, the same, but with the medial shade.

All the substantives are given in the accusative and the letters or syllables annexed: *n. i. ni. fni. fti* etc. indicate the form of the nominative. Namely, one peculiarity of the Galla-Language is, that the accusative is always the simplest form, although not always the pure root, and my brother's authorities always answered, when a substantive was required, with an accusative.

As the accent is of great consequence it has been added to every word, and is expressed by the letters ox. px. and ppx. (oxyton, paroxyton, proparoxyton). The only exceptions are the contracted verbs, which are not provided with the accent in any part of the manuscript of my brother, probably because it is a general rule, that they are all pronounced as oxytons in the contracted form: as, *bobaa*. px. contracted: *bobâ*. ox. — But I cannot answer for the infallibility of this hypothesis, because I have not been able to find any remark upon the subject anywhere, but can only rely in this respect upon my memory which has retained the above mentioned *bobâ* as an oxyton, having heard it pronounced as such by the mouth of my brother.

The numerous references to the Grammar shortly to be published were raised to actual value during the printing of the Dictionary, the arrangement according to numbers, not having been made by my

brother's but my hand; many of the references were therefore obliged to be struck out of the manuscript, partly because I could not find the corresponding rules and statements in the Grammar, partly because many are in fact not there, many parts of the Grammar, as has been observed above, being incomplete, and some (the syntax for instance) failing entirely.

Abbreviations.

Ag. Aga. — Ak. or Akaf. Akafed'e. — Am. Aman. (the 3 Galla authorities of my brother, see above Page XII. and XIII.) — Aeth. Aethiopian. — Amh. Amharic. — Ar. Arabic. — Bot. Botany. — H. P. Duke Paul William of Wirtemberg, who during the residence of my brother at Mergentheim had the kindness to explain many plants to my brother botanically. — esp. especially. — f. Form. — id. idem. — jur. juridical. — inv. invariable, of substantives, whose form of the nominative is equal to that of the accusative case. — *Magm. Magmaga.* Proverb. — Med. Medium, middle signification. — nat. sound, a word formed after the natural sound. — recipr. reciprocal. — refl. reflective. — *Wetu,* Song.

In here taking leave of the reader, I again express my most heart-felt gratitude to Sir Thomas Dyke Acland and other noble patrons in London, for the interest they have manifested in the labours of my brother, and for their endeavours to render the publication of this Dictionary possible by subscription; as also to my Munich friends and patrons for their assistance in word and deed, in the performance of this task. To the public I repeat the devout wish, that the endeavours of my dear brother, of which this Dictionary will bear testimony to greater circles, may find manifold imitations; and that this work even in its imperfect form, may serve the great purpose to which he devoted his useful life, too soon cut short for me, his friends, and science.

Munich Sept. 1844.

The Editor.

SEINER KÖNIGLICHEN HOHEIT

MAXIMILIAN

KRONPRINZEN VON BAYERN

DEM HOHEN GÖNNER DES VERFASSERS DIESES LEXICONS

WIDMET DASSELBE

IN TIEFSTER EHRFURCHT UND DANKBARKEIT

DER HERAUSGEBER.

Vorrede.

Indem ich das Galla-Lexicon hiemit der Oeffentlichkeit übergebe, trage ich eine heilige Schuld an dem Verfasser desselben, meinen theuren, unvergesslichen Bruder Karl ab. Es verdankt sein Entstehen einer dreijährigen angestrengten Thätigkeit, welche aber leider durch den viel zu frühen Tod meines Bruders gerade zu einer Zeit gebrochen wurde, wo sich ihm neuer, lang ersehnter Wirkungskreis eröffnet und eine Zukunft vorbereitet hatte, die bei seinen vortrefflichen Anlagen und seiner geistigen Energie mit Recht als eine wissenschaftlich thatenreiche vorausgesetzt werden durfte. So kurz jedoch auch die Zeit war, die der Himmel seinem Streben gegönnt, und obwohl das von ihm Begonnene nur zum kleinsten Theile zur Vollendung gedieh, so werden immerhin die Resultate seiner Studien auf dem Felde africanischer Linguistik, Geographie und Ethnographie als wichtige Beiträge zur näheren Kenntniss jenes noch mit so vielseitigem Dunkel bedeckten Welttheils betrachtet werden müssen und sich würdig an das durch Reisen in die entsprechenden Länder Gewonnene anreihen.

Da gegenwärtiges Lexicon das erste Werk ist, welches aus dem Nachlasse meines Bruders im Druck erscheint und es sowohl denen, die in den Fall kommen, dasselbe zu benützen als auch überhaupt allen Freunden der Sprachforschung in-

teressant sein mag, den Weg kennen zu lernen, auf welchem ferne von Africa, inmitten Deutschlands das Studium africanischer Zustände und Sprachen mit so schönem Erfolge gepflegt wurde, so werde ich in Folgendem kurz den Bildungsgang meines Bruders darzustellen und damit zugleich den Zweck, eine biographische Skizze zu geben, zu erreichen suchen.*)

Mein Bruder, Karl Tutschek, war geboren zu Bayreuth am 13. Januar 1815 und hatte sich, nachdem er das dortige Gymnasium absolvirt, dem Studium der Philologie bestimmt. Gewisse Rücksichten nöthigten ihn später, diesem Lieblingsfach zu entsagen und sich der Jurisprudenz zuzuwenden, während deren Betreibung er jedoch schon damals, wie im Vorgefühl seiner künftigen Bestimmung, nicht nur die lebenden fremden Sprachen, sondern auch Sanscrit, Hebräisch und Arabisch mit vieler Liebe studierte.

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*) Dem Inhalte des Buches und, wie ich mich recht zu erinnern glaube, auch der ursprünglichen Absicht seines Verfassers gemäss sollte demselben eine ausführliche Abhandlung über die Galla, historisch, geographisch und ethnographisch beigegeben werden; allein diese wurde leider nur begonnen, und was ich in dieser Beziehung geben kann sind nur Andeutungen; denn nicht ursprüngliche Wahl sondern traurige Nothwendigkeit hat mich auf die von meinem Bruder betretene Bahn geführt und mir die Pflicht auferlegt, das von ihm Geförderte so viel möglich der Wissenschaft zinsbar zu machen. Ich glaube jedoch die Hoffnung aussprechen zu dürfen, dass ich, wenn sich günstige Umstände vereinigen, in entschiedenerer und ausschliesslicherer Weise in die Fussstapfen meines Bruders eintreten würde, als diess bis jetzt der Fall sein konnte, und dass besonders dann, wenn ich nach gehörigen Vorstudien mit einem noch lebenden Galla-Referenten meines Bruders in Vernehmen treten kann, manches Unvollendete vollendet und so für die Wissenschaft gerettet wird, was für jetzt als unbearbeiteter Stoff nutzlos und brach vor mir liegt.

Als er im Jahre 1837 nach München gekommen war, um seine akademische Laufbahn als Jurist zu beendigen, wurde er zum Lehrer des Prinzen Louis in Bayern berufen und nach der Rückkehr Sr. Hoheit des Herzogs Maximilian in Bayern von seiner Reise in den Orient mit der Erziehung der von demselben aus der Sclaverei losgekauften und mit nach München gebrachten vier Schwarzen betraut. Er übernahm das seltene Amt voll Besorgniss für die neue Störung seiner Studien auf der einen, und wegen eines aus vielen Gründen möglichen Misslingens des Unternehmens auf der anderen Seite. Doch zog ihn die Neuheit der Sache an, und die wissenschaftliche Neugierde, ob er nicht Interessantes über die Heimath und früheren Verhältnisse der Fremden erfahren und so vielleicht etwas zur näheren Kenntniss von Afrika beitragen könne, liess ihn muthig das Werk am 18. Nov. 1838 beginnen.

Es ist leicht begreiflich, welche Schwierigkeiten der erste Anfang eines Unterrichtes gehabt habe, wo das dem Lehrer sonst zur Einwirkung auf die Schüler vor allem nöthige Mittel des gegenseitigen Verständnisses abging, um so mehr, wenn man bedenkt, dass den ersten dessfallsigen Bemühungen fast unübersteigliche Hindernisse in dem bekannten allen Africanern theils angebornen theils durch die Verhältnisse aufgedrungenen Misstrauen gegen Weisse entgegentraten; dazu kam noch, dass die Knaben nicht begreifen konnten, was man mit ihnen vorhabe, und so gingen denn mehrere mühselige Monate hin, während welcher mein Bruder täglich viele Stunden verhöhnt und verlacht, buchstäblich mit Händen und Füssen docirte.

Endlich gegen Ende Januar 1839 gewann er durch einen glücklich benützten Umstand — durch liebevolle Pflege eines seiner Zöglinge in einer unbedeutenden Krankheit — den ersten und wichtigsten Sieg, das Vertrauen desselben und wie bei ihm, so sah er bald auch bei den übrigen den hartnäckigen Argwohn in Zutraulichkeit und innige kindliche Neigung übergehen. Von diesem Augenblicke datiren sich die ersten fragmentarischen Nachrichten aus dem Leben eines jeden Einzelnen und es zeigte

sich vor Allem, dass, während der Herzog ihm drei Nubier und einen Abyssinier zur Erziehung übergeben zu haben meinte, er statt dessen die Repräsentanten von vier verschiedenen Völkern, einen *Galla*, einen *Umale*, einen *Darfurianer* und einen *Denka* vor sich hatte, die aus ihrer Heimath gestohlen und durch den Sclavenhandel an den Nil verkauft, nur durch das Bedürfniss gegenseitiger Verständigung gezwungen waren, sehr nothdürftig den arabischen Vulgärdialect radebrechen zu lernen, selbst aber vier von einander ganz verschiedene, weder unter sich noch mit den bekannten africanischen, namentlich mit den semitischen verwandte Sprachen als Muttersprachen reden; ferner, dass drei von ihnen bei der Erwerbung durch den Herzog nicht länger als ein Jahr von ihrer Heimath entfernt waren und bei einem hinreichenden Alter und vortrefflichen Anlagen nicht nur linguistische Mittheilungen, sondern auch Urtheile über die Verhältnisse ihrer Heimath in Aussicht stellten, die den Berichten unserer bisherigen Reisenden in diesen Ländern an die Seite treten, ja aus mehreren Gründen sogar sicherere Aufschlüsse geben konnten.

Die ersten immerhin noch mit sehr grossen Schwierigkeiten erlangten Resultate der nun begonnenen Forschungen beschränkten sich auf Bestätigung der in den Reisebeschreibungen von Ludolf, Brown, Salt, Seetzen, Burckhart, Rüppell und Bruce enthaltenen Angaben, Bereicherung der dort verzeichneten Vocabularien und in der Fixirung verwandtschaftlicher Verhältnisse der einzelnen Referenten; auch fallen schon in jene Zeit die ersten Kartenentwürfe und Mittheilungen interessanter Gebete und Lieder, wie sie das Gedächtniss und der jedoch nicht ohne Rückfälle in das alte Misstrauen und in tagelange Verschlossenheit gebliebene gute Wille wiedergeben mochten. Es gehörte grosse Vorsicht dazu, hier sicher zu gehen, denn die geringste Veranlassung brachte bisweilen die Versicherung zu Wege, „dass Alles bisher Zugestandene nur erdichtet sei und „dass sie eigentlich aus ihrem Lande gar nichts wüssten, weil „sie als ganz kleine Kinder weggekommen seien". Solche Rück-

fälle wurden jedoch immer seltener und konnten, nachdem Vergleichungen und Wiederholungen die früheren Angaben vorsichtig als richtig geprüft hatten, nicht mehr von langer Dauer sein, da zudem die Ueberzeugung, dass man es nur gut mit ihnen meine, als natürliche Folge der genaueren Bekanntschaft mit unseren Lebensverhältnissen und ihrer Fortschritte in den ihre Wissbegierden fesselnden Unterrichtsgegenständen täglich mehr Fuss fassen musste.

Der bisher eingeschlagene Weg von Vocabularien-Sammlung wurde jedoch bald verlassen, und zwar besonders in Folge der Aufmunterung und der Rathschläge, die mein Bruder von Prof. Karl Ritter in Berlin erhielt. Mein Bruder hatte nemlich diesem in africanischen Dingen mit Recht als erste Authorität verehrten Gelehrten über den Gang seiner Studien geschrieben und hatte die Freude, als Beweis der Theilnahme, welche er bei ihm erregt, einen Vortrag zugeschickt zu erhalten, welchen Herr Prof. Ritter in der Monatssitzung der geographischen Gesellschaft vom Mai 1839 über jene magere Mittheilung gehalten hatte. Von dieser Zeit an richtete mein Bruder alle seine Kraft darauf, mit seinen Zöglingen, wenn auch noch innerhalb eines beschränkten Horizonts, immerwährende Unterhaltung über alle Verhältnisse ihrer Länder zu pflegen; und während dieses seiner von Tag zu Tag gesteigerten Begeisterung gelang, suchte er das ohnehin vorhandene Heimweh so zu nähren und zu veredeln, dass die Ueberzeugung in ihnen recht lebhaft wurde, treue Mittheilungen an ihn, verbunden mit dem, was sie aus seiner Hand empfingen, seien die sicherste Gewähr, nicht nur ihre Sehnsucht nach dem Vaterlande einst stillen zu können, sondern auch für die Erreichung des weit edleren Zieles — aus der Fremde, in die sie ein hartes Geschick gestossen, zum Heil und Segen ihres Vaterlandes zu wirken und so den Beruf zu erfüllen, den ihnen eine höhere Hand auferlegt.

Den in diesem Sinne von nun an befolgten Methode, sich zusammenhängende vorher reiflich durchdachte Darstellungen über verlangte oder angebotene Themata dictiren zu lassen, ver-

dankte mein Bruder jene zahlreichen, höchst interessanten Aufsätze, welche ihm später neben der persönlichen Unterhaltung mit den Referenten selbst als Quellen und Fundgruben seiner linguistischen, geographischen und ethnographischen Studien dienten, und, da sie theilweise mit wahrer Gediegenheit und Rundung sowohl in Bezug auf Styl als auf Inhalt und Anordnung desselben abgefasst sind, eine Art Literatur der entsprechenden Völker zu repräsentiren Anspruch machen dürfen. Wie diess bei der Jugend der Referenten möglich sei, erweisst sich aus der Betrachtung, dass die Erzählungsgabe überhaupt ein Prädicat aller orientalischen Völker ist, und dass besonders jene Kinder der Natur von den frühesten Lebensjahren an mit allen Verhältnissen ihrer Eltern, Dorfbewohner und Volksstämme bis aufs kleinste vertraut werden und desshalb bei der uncivilisirten Völkern durchweg eigenthümlichen Schärfe der Beobachtung schon sehr frühzeitig zu einer klaren Anschauungsweise und Beurtheilung derselben gelangen.

Wie sich nun die auf solche Weise begonnene Ausbeute von Tag zu Tag mehrte, trat das Bedürfniss auf, der Bearbeitung des Einen oder Anderen eine ausschliesslichere Thätigkeit zuzuwenden. Die Heimath und Sprache des *Galla*, Akafed'e Dalle aus *Botchi* in *Hambo*, einer Provinz von *Liban*, (Stamm der *Boranna Galla*) der leider sein Vaterland nicht wiedersehen sollte, sondern seit dem 17. Mai 1841 in deutscher Erde schläft, lenkte zuerst meines Bruders Aufmerksamkeit auf sich. Jenes Volk, das in zahlreiche Stämme getheilt, seit der Mitte des 16. Jahrhunderts durch seine unaufhörlichen Einfälle und sein Drängen gegen Norden sich den Abyssiniern so furchtbar und geschichtlich merkwürdig gemacht hat, war durch den talentvollen Akafed'e auf das Trefflichste repräsentirt, und mein Bruder war, abgesehen von den politischen Rücksichten, die hier ein bedeutendes Gewicht in die Wagschale legten, vorzüglich auch durch die Einfachheit, den Wohlklang und die nach kurzen Studien schon klar erkannte grammatische Durchbildung der Galla-Sprache aufs Entschiedenste angezogen. Er wandte daher,

ohne dabei die anderen zu vernachlässigen, sein Hauptaugenmerk auf sie und gelangte in der kurzen Zeit von anderthalb Jahren soweit, dass er sie ziemlich geläufig sprach und freudig einer ersten Einladung der königl. Akademie der Wissenschaften in München zu Mittheilungen über die Resultate seiner Studien folgen konnte. In der Sitzung der philosophischen Klasse vom 2. Januar 1841 las er eine Darstellung über Beginn und Fortgang seiner Forschungen und einen Abriss der Grammatik der Galla-Sprache; zugleich legte er der Klasse ein ziemlich vollständiges Lexicon derselben und mehrere sprachlich und sachlich commentirte Dictate, Gebete, Lieder etc. vor. Eine ihm kurz vorher zugekommene Abhandlung über die *Galla* von *Limu* (Extrait du bulletin de la société géographique, Aout 1839), welche Herr Bibliothekar Jomard in der Akademie zu Paris gelesen hatte, war der erste schriftliche Beweis für die Richtigkeit seiner eigenen Resultate, denn er fand darin nur bekannte Sachen, sowohl im geographischen Theile als auch in den wenigen dort mitgetheilten Sprachproben, wo namentlich die Gebete dieselben sind, wie er sie von seinem Akafed'e niedergeschrieben, nur mit einer andern Orthographie und einer durch sie bedingten verschiedenen Uebersetzung. Was dort über Sitten und Gebräuche gesagt ist, stimmt mit wenigen Ausnahmen mit seinen Wahrnehmungen überein. Viel wichtiger als diess, war aber der sprechende Beweiss, den ihm um dieselbe Zeit das Glück in der Person eines zweiten Galla zuführte. Osthu Aga aus *Urgeza* in *Sibu* wurde auf seiner Durchreise durch München von seinem Befreier aus der Sclaverei, Mr. Pell meinem Bruder zwei Monate lang zur Verfügung gestellt. Durch ihn wurde nicht nur Alles bisher Gewonnene und Erlernte als authentisch bestätigt, sondern auch Stoff zu dialectischen Untersuchungen gegeben und die Zahl der Dictate, Gebete und Lieder, der geographischen Data etc. um manches Interessante vermehrt. Zwischen Aga und Akafed'e, welche schon bald schmerzlich schwelgend in der Erinnerung an ihr verlorenes Vaterland in inniger Freundschaft sich aneinander geschmiegt hatten, veranlasste mein Bru-

der eine Galla-Correspondenz, welche in 14 Briefen bestehend neben ihrem linguistischen Werthe einen schönen Massstab für den Grad geistiger und gemüthlicher Anlagen beider Briefsteller abgeben. Durch Aga lernte mein Bruder auch die vermeintliche Abyssinierin des Fürsten Pückler Muscau, *Bilile* (gest. am 27. Oct. 1840) kennen, welche aus dem Galla-Lande *Guma* war und Aga mehrere ihrer Lieder gelehrt hatte; auch sie sind der Zahl der von meinem Bruder verzeichneten beigefügt worden. Ein dritter Galla endlich, Aman Gonda aus *Hibi* in *Goma*, von Sr. Hoheit dem Herzog Paul in Württemberg nach Europa gebracht, welchen mein Bruder auf die freundliche Einladung dieses wissenschaftlichen Fürsten zweimal auf längere Zeit besuchte, schloss die Reihe der Referenten. Mein Bruder legte auf die Mittheilungen Amans, obwohl er der jüngste von allen dreien ist, sehr grossen Werth, weil er als der Sohn eines *aba fuño* (wörtl. Strickmeister, Gerichtsperson im Dienste der *zoreza*, Fürsten) eine bessere Erziehung genossen, über die Verhältnisse seines Vaterlandes desshalb genauere Kenntnisse mitgebracht hatte, und auch seine Sprache orthographischer spricht als die beiden anderen.

Da diese 3 Referenten in einer gewissen Reihenfolge vor dem Forum der Forschungen meines Bruders auftraten, so musste die Vergleichung sowohl als das jederzeit Neuhinzugekommene bedeutende Veränderungen und Bereicherung des Früheren bedingen, wodurch sich denn nach und nach aus dem der Akademie vorgelegten Lexicon, wo z. B. die Orthographie, auch die Etymologie noch auf schwachen Füssen stand, gegenwärtiges nach Inhalt und Form auf festen Grundsätzen gebautes und mit den in der Grammatik aufgestellten Principien in Einklang gebrachtes Wörterbuch hervorbildete.*)

*) Den zweiten Theil desselben: Englisch-Galla, und falls es für erspriesslich erachtet werden sollte, auch den dritten Theil: Deutsch-Galla, werde ich, sobald es mir möglich ist, diesem ersten folgen lassen. Die genannte Grammatik hat leider nicht in allen Theilen

Neben dieser mehr ausschliesslichen Beschäftigung mit seinen Galla-Referenten ging die Erforschung der Sprache und heimathlichen Verhältnisse eines zweiten seiner Zöglinge einher, der sein Interesse in gleichem wo nicht höherem Grade in Anspruch zu nehmen bestimmt war. Es ist diess **Djalo Djondan Aré** aus dem Volke der *Yumale*, welche unterhalb *Kordofan* unter dem 12° und 13° N. B. und dem 46° und 47° O. L. unter der Oberherrlichkeit des Königs von *Takle* (*Takele*, *Tokole*) leben. Er ist zu *Délingin* in *Tumale-Tokoken* geboren und der Neffe des noch bei seinem Weggang wenigstens dort regierenden erblichen Fürsten (Königs) *Wofter Mat.* Seine Sprache stellt in Bezug auf Laut, Charakter und innern Bau fast das directe Gegentheil der Galla-Sprache dar, denn während jene weich und melodisch klingt, nicht unähnlich der Italienischen und gleich dieser bei einem entschiedenen Vorwiegen der Vocale verhältnissmässig eine grosse Einfachheit in den Formen und in der Ausdrucksweise zeigt, klingt die Sprache des *Umale* hart, so zu sagen holpericht und bietet durch eine wahrhafte Ueberfüllung an Consonanten selbst unserem deutschen an Härten gewöhnten Organe Anfangs sehr grosse Schwierigkeiten im Nachsprechen dar; auch sind die Formen so ausserordentlich mannichfaltig und eigenthümlich und die Zahl der Worte und Begriffe in dieser Sprache

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jene Ausarbeitung erhalten, wie diess in den Zeit-, Zahl- und Fürwörtern der Fall ist, auch sind die Sprachproben, welche mein Bruder als Anhang der Grammatik beigeben wollte, nicht vorbereitet für diesen Zweck, was sehr zu bedauern ist, zumal in Bezug auf die Syntax der Galla-Sprache, über welche mein Bruder so viele Materialien gesammelt hatte und deren philologischen Reiz er mir immer als so gross und hinreissend schilderte. Ich werde aber gleichwohl die Grammatik in der unvollständigen Form, wie sie mein Bruder hinterlassen, der Oeffentlichkeit übergeben und im Stande sein, ihr ausser den Kartenentwürfen wenigstens einige Sprachproben mit Nutzen beizufügen.

übersteigt jene des Galla in einem solchen Grade, dass mein Bruder, wenn er länger gelebt hätte, erst spät und schwer so tief in sie eingedrungen wäre, wie ihm dies in relativ so kurzer Zeit mit dem Galla gelungen ist. Gerade aber dieser Reichthum der Sprache und mehr noch der hohe Grad von Bildung der *Yumale*, (wenn ich mich dieses Ausdrucks von einem centralafricanischen Volke bedienen darf) auf welchen die Mittheilungen des mit den schönsten Anlagen begabten Djalo schliessen lassen, ermuthigten meinen Bruder, hier Gleiches zu leisten; denn so gross immer die Schwierigkeiten sind, welche sich der Erlernung und gänzlichen Erfassung dieser Sprache entgegenstellen, so lohnend wird dagegen die lexicalische und grammatikalische Bearbeitung derselben für die Sprachforschung im Allgemeinen sein und so gross sind auch die Schätze, welche durch die Kenntniss derselben erschlossen werden können. Von Djalo's Dictaten nemlich *) gilt besonders, was oben von deren Gediegenheit nach Form und Inhalt gesagt wurde; und es muss hier dem Obigen noch beigefügt werden, dass denselben überall das Gepräge des gereiften Urtheils und der kritischen Wahrheit aufgedrückt ist, eine Vereinigung von Vorzügen, die sie gewiss einst, wenn sie gesichtet und commentirt der Oeffentlichkeit übergeben werden können, als wesentliche Bereicherung der Wissenschaft erscheinen lassen wird. Aus dieser gewiss nicht übertriebenen Schilderung geht hervor, dass die Begeisterung für diese interessanten Studien als ein Erbtheil von meinem Bruder auf mich übergegangen ist, und ich nehme hier Gelegenheit zu erwähnen, dass

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*) Ich habe drei Bände davon in Händen, in welchen alle nur denklichen Verhältnisse jenes interessanten Volkes, theils fragmentarisch, theils in grösserer Ausführlichkeit abgehandelt sind. Die Mittheilungen scheiden sich in solche, die Djalo als Reproductionen aus seinem eminenten Gedächtnisse gegeben und in solche, die als freie Aufsätze, als eigene Producte des Referenten sich darstellen.

ich fest entschlossen bin, so weit es meinen schwachen Kräften gelingen mag, auch hier den von meinem Bruder eingeschlagenen Weg zu verfolgen, und theilweise wenigstens abzuzahlen, was er der Wissenschaft schuldig bleiben musste. Der Anfang dazu ist gemacht, denn Djalo lebt in München und unterstützt von seinem eigenen regen Streben, mitzuwirken an dem schönen Werke, bin ich bereits durch tägliche Conferenzen mit ihm in den Vorhof des zu erforschenden grossen Gebäudes eingeführt; ob ich zu einem befriedigenden Ziele gelange, wird die nächste Zukunft lehren.

Der dritte Zögling meines Bruders ist Mussalam Motekutu aus *Methem* in *Darfur* etwa 7 Tagreisen südlich von *Kobbe*, der Hauptstadt des Landes. Auch seine Mittheilungen sind von nicht unbeträchtlichem Werthe und seine Dictate verdienen eine Bearbeitung recht wohl; denn wenn dieselben auch in Styl und Inhalt mehr den Ausdruck der Kindlichkeit an sich tragen, und die Erinnerungen Mussalams überhaupt nicht so umfassend zu sein scheinen, wie jene der bis jetzt genannten Referenten meines Bruders, so wird doch immerhin die Wiederaufnahme der Forschungen über seine heimathlichen Verhältnisse und seine Sprache jetzt, wo er reifer geworden, ausser zahlreichen ethnographischen und geographischen Notizen auch die Herstellung eines sehr reichen Wörterbuchs und eines Abrisses der Grammatik seiner Sprache möglich machen. Mussalam spricht sie jetzt noch geläufig, und es bietet dieselbe, soweit mir meine geringe Einsicht in ihren Bau und Charakter ein Urtheil hierüber erlaubt, der Erlernung bei Weitem nicht jene Schwierigkeiten dar, wie die des *Umale*.

Ueber den vierten Zögling endlich, Awan, will ich meinen Bruder selbst einige Worte reden lassen. In der oben erwähnten Vorlesung in der Akademie sagte er unter Anderm: „bei diesem Knaben, dem jüngsten von Allen, er mag etwa 12 Jahre alt sein, habe ich eine psychologisch merkwürdige Erfahrung gemacht, die wohl werth ist, zum Gegenstand besonderen Nachdenkens erhoben zu werden. Während des ganzen Jahres

nemlich, wo ich mit den drei übrigen so froh vorwärts arbeitete, antwortete mir dieser immer traurig, er wisse nichts mehr von seiner Heimath, er sei zu klein gewesen, als er fortgekommen. Im Anfange glaubte ich, das alte Misstrauen spräche aus ihm; weil er aber in allem Uebrigen aufrichtig war, so nahm ich später seine Aussage für wahr und liess ihn, da die anderen Quellen um so reichlicher flossen, lange Zeit unbeachtet. Diese unwillkührliche Vernachlässigung von meiner Seite, verbunden mit dem unter Knaben so gewöhnlich vorkommenden Muthwillen gegen Schwächere, hätte aber fast schlimme Folgen gehabt. Der Knabe wurde still, mürrisch — und endlich fand ich ihn viele Tage nacheinander weinend, ohne dass ich im Stande gewesen wäre, den Grund aus ihm herauszubringen. Unter vier Augen aber sagte er mir, dass er Heimweh habe und sich nach seinen Verwandten sehne; auch seien ihm die Namen seines Vaters, seiner Mutter, seines Bruders und sein eigener eingefallen, aber „ich würde ihm nicht glauben". Ich versicherte nun mit innerer Reue über mein bisheriges Verfahren den Weinenden meines vollkommenen Zutrauens; dann drang ich noch weiter in ihn, ob er gar kein Wort aus seiner Sprache behalten habe, und wirklich fielen ihm nach langem Nachdenken zwei ein; *kur* der Berg und *kir* der Fluss. Zu meiner grossen Freude fand ich die beiden Wörter in Rüppels Vocabularien unter der Aufschrift *Dar Denka.* Nachdem ihm durch ununterbrochenes Nachdenken und stetes Zureden von meiner Seite in den folgenden Tagen noch 6 bis 8 mit dem Rüppel'schen Vocabular übereinstimmende Wörter eingefallen waren, nannte ich ihm den Volksnamen *Denkawi*, den er mit Freuden sogleich für den seines Volkes erkannte. Es war hierauf herrlich; das mehrerwähnte Vocabular mit ihm durchzugehen und die Wirkung der alten bekannten Laute auf den Knaben zu beobachten, rührend auch die Freude seiner drei schwarzen Freunde, welche ich eine Viertelstunde darauf, nachdem ihnen die Neuigkeit bekannt geworden war, weinend an seinem Halse antraf, voll Freude, dass nun auch er ihnen

gleichsam ebenbürtig geworden durch das Wiederauffinden seines Vaterlandes. Von jenem Augenblick an begann auch bei ihm ein ganz anderes Leben. Durch angestrengtes Nachdenken über seine Vergangenheit kam er in den Stand, ein jetzt bereits gegen 500 Wörter enthaltendes Vocabular zusammenzuschreiben, und ich habe die Hoffnung noch nicht aufgegeben, dass ihm endlich auch noch Zusammenhängendes zurückkommen wird.“ Letztere Hoffnung wurde nicht erfüllt, denn die Ausbeute blieb bei Awan auf Vocabularienvergrösserung beschränkt.

Man sieht aus dem Vorhergehenden, dass die Aufgabe, welche sich mein Bruder gestellt, eine grosse und vielgegliederte war und dass die Anerkennung, welche der theilweisen Lösung derselben und seinem Streben überhaupt von Seite der Münchener gelehrten Welt wie von auswärtigen Gelehrten zu Theil wurde, und stets neuermuthigend auf ihn wirkte, eine wohlverdiente war. Am wohlthuendsten und förderlichsten aber für das Gedeihen seiner Arbeiten, besonders zu der Zeit, wo sich das Verhältniss zu seinen Schülern gelöst hatte, war die rege Theilnahme, welche die geographische Gesellschaft und die African civilisation society in London in wiederholten Schreiben ausdrückten und die durch die hilfreiche Hand des Vicepräsidenten letzterer Gesellschaft des Sir Thomas Dyke Acland auch materiell fördernd auftrat. Herr Acland liess nemlich meinen Bruder nicht nur alle in der letzten Zeit erschienenen auf seine Arbeiten bezüglichen Bücher zustellen, sondern sandte auch freiwillig Unterstützungen, denen allein mein Bruder es damals zu danken hatte, dass seine Studien nicht eine höchst nachtheilige Störung und Unterbrechung betraf. Ich muss diess um so mehr hier öffentlich dankend anerkennen, als Herr Acland diese Opfer rein aus wissenschaftlichem Interesse für die Sache brachte. Diese Theilnahme und die damit verbundene Aussicht auf eine einstmalige Verwendung für eine von England ausgehende wissenschaftliche Mission oder Expedition nach Africa, endlich das Interesse, welches ein deutscher Fürst an diesen

Studien nahm, hielt lange Zeit seine wankend gewordene Gesundheit aufrecht. Als nemlich gegenwärtiges Lexicon beendet war, wurde es Sr. Königl. Hoheit dem Kronprinzen von Bayern vorgelegt und dabei von meinem Bruder der Wunsch ausgesprochen, seine Studien in ähnlicher Weise wie bisher in Egypten durch Loskaufung und wissenschaftliche Ausbeutung von Schwarzen fortsetzen zu können. Der Kronprinz, welcher jedem wahrhaft wissenschaftlichen Streben freudig die Hand bietet, war von der Gediegenheit der Arbeit so überrascht, dass er sogleich auf den Vorschlag meines Bruders einging, Kostenanschläge für eine solche Reise nach Egypten anfertigen liess und schon nach 3 Wochen die Summe aussprach, welche einen zweijährigen Aufenthalt in Cairo möglich machte. Leider war aber diese Anstellung nur gleichsam ein Blick in das gelobte Land, denn trotz den Bemühungen der ersten Aerzte Münchens und trotz dem noch mit schweren Opfern erkauften Gebrauche des Bades Ems sank seine körperliche Kraft immer mehr und er erlag endlich, vier Wochen nach seiner Heimkehr in die Vaterstadt im elterlichen Hause der Krankheit, die seit einem Jahre ihn untergraben hatte, am 6. September 1843. — So endete viel zu früh ein Leben, das sich das grosse Ziel gesteckt hatte, an der Civilisation von Africa, diesem schönen Problem unseres Jahrhunderts, thätig mitzuarbeiten und so zur Verwirklickung der Idee, dass europäische Bildung und Gesittung Gemeingut aller Völker der Erde werden solle, sein Scherflein beizutragen. Obwohl er dahinsterben musste, ehe es ihm gegönnt war, mit eigenem Munde der Welt zu erzählen, was er gelernt und gesehen auf seinen Wanderungen im Geiste und ihr zu beweisen, dass es wohl der Mühe werth sei, sich für jene Völker zu interessiren, so geht doch aus dem hinterlassenen geschriebenen Worte genugsam hervor, dass das harte Urtheil, mit welchem noch so vielseitig moralische und geistige Zustände aller central-africanischen Völker belastet sind, und das so Viele abhält, denselben ihr Wohlwollen und mit ihm ihre Thätigkeit zuzuwenden, eine Milderung verdiene, welche herbeizuführen ein zweiter heiliger Zweck meines

Bruders war. Die Mittel dazu waren in den unbefangenen Mittheilungen seiner Zöglinge hinreichend gegeben, welche gewiss mit Recht von ihm für glaubwürdige Autoritäten gehalten und den africanischen Reisenden bestätigend oder berichtigend an die Seite gestellt wurden. Möchte sein Wunsch und Ideal, dass der bis jetzt noch so selten betretene, fast ausschliesslich nur von den Engländern verfolgte Weg, durch Africaner auf Africa zu wirken, zu allgemeinerer Geltung gelangen solle, in Erfüllung gehen; möchte auch bei uns Deutschen sein Beispiel Nachahmung finden und der Anfang, den er gemacht, nicht Anfang bleiben, sondern den Ausgangspunct, das erste Glied einer Kette von ähnlichen Bestrebungen bilden, durch deren Zusammenwirken wir uns betheiligen an dem Ruhm, den Englands bewunderungswürdiges Wirken in Africa in so grosser Ausdehnung sich zu erringen, thätig ist.

Zum Gebrauche gegenwärtigen Lexicons und zur Orientirung in den geographischen und ethnographischen Verhältnissen des Volkes, dessen Sprache hier theilweise repräsentirt ist, mögen folgende kurze Bemerkungen dienen.

Die Galla, welche wie bemerkt in zahlreichen Stämmen *) den Süden von Abyssinien umwohnen, haben nach meines Bruders Untersuchungen ihren Namen am wahrscheinlichsten aus ihrer eigenen Sprache und nicht wie die meisten Autoren (Tellez, Ludolf und alle späteren mit Ausnahme von Bruce) annehmen, von den Abyssiniern erhalten. Derselbe leitet sich nach seiner Ansicht von dem Zeitwort *gala*, heimgehen, seine Heimath suchen, her und ist in Verbindung zu setzen mit der geschichtlich begründeten Thatsache, dass die Galla um 1735 durch was immer für Ursachen aus ihrer früheren

*) Krapf (Journals of the Rev. Mess. Isenberg and Krapf etc. Lond. 1843 und An imperfect outline of the elements of the Galla-Language by the Rev. I. L. Krapf Lond. 1840) kennt deren mehr als 60 bei Namen.

Heimath vertrieben, sich, um eine neue zu suchen, in zahlreichen Strömen nach Abyssinien ergossen, und dieses Land zu ihrer neuen Heimath gemacht haben — eine Ansicht für die ausser anderen Gründen auch der Umstand spricht, dass die Galla sich selbst mit diesem Namen benennen. Dieser grosse Völker-Complex, dessen Ausdehnung gegen Central-Africa bis jetzt unbekannt ist, mag früher ein nomadisches Hirtenleben geführt haben, was aber jetzt nicht mehr der Fall ist. Die Galla leben in den meinem Bruder näher bekannt gewordenen Districten in Dörfern, die freilich, weil sie aus einzelnen oft mit sehr grossen Grundstücken umgebenen Gehöften bestehen, zum Theil sehr weitläufig sein mögen. Auf dem Karten-Entwurf sind deren etwa 40 angegeben.

Die Hauptbeschäftigungen der Galla sind Ackerbau und Viehzucht, und der erstere wird in der Umgebung der Dörfer so ausgedehnt betrieben, dass aus Mangel an Futter für die bedeutenden Heerden oft sehr entfernte Weideplätze gesucht werden müssen, was zu beständigen Streitigkeiten mit den benachbarten Stämmen Veranlassung gibt. In den Dörfern selbst sorgen Handwerker, besonders Weber, Gerber, Töpfer, Riemer, Metallarbeiter etc. für Lebens- und Kriegsbedürfnisse.

Die Regierungsform ist bei den freien, d. i. nicht irgend einer benachbarten Macht tributpflichtigen oder unterworfenen Stämmen monarchisch-despotisch, und zwar erbt entweder die Würde des Königs (*moti*) auf die männlichen (in einzelnen Stämmen auch auf die weiblichen) Descendenten, oder der *moti* wechselt durch Wahl, welche nach einer gewissen Zahl von Jahren erneuert wird. Unter dem *moti* stehen die *zoreza* (Fürsten), aus denen die Ortsvorsteher, *aba ganda* gewählt werden, während die übrigen Mächtigen des Stammes nur *aba lafa* sind, ein Verhältniss, das ganz dem unserer adeligen Gutsherren oder Grundbesitzer entspricht.

Die Religion ist ein durch mancherlei Aberglauben getrübter Monothëismus. Die Galla verehren ein höchstes Wesen, *Waq* (ursprüngl. Himmel) welches allmächtig, allwissend, allgütig, allweise ist, kurz alle Eigenschaften besitzt, die uns Christen von unserer Gottheit bekannt sind. Der Cultus besteht in Gebet und Opfern (die Anbetung eines Baumes wird von meinem Bruder auf das Entschiedenste bestritten) und greift auch tief in alle Lebensverhältnisse ein; wenn diese Naturreligion auch höchstwahrscheinlich nicht in ein System gebracht ist, so ist doch aus den Mittheilungen unwiderleglich darzuthun, dass die an sie geknüpften Ansichten über Moral eine schöne

und tiefgehende Wirkung auf Denk- und Handlungsweise ihrer Bekenner ausübt, ein Umstand, welcher dem Eindringen christlicher Lehren gewiss einen sehr empfänglichen und fruchtbaren Boden darbietet.

Von den Sitten hier nur Einiges erwähnungsweise. Vielweiberei ist erlaubt und sehr häufig; die Zahl der Weiber richtet sich nach dem Vermögen des Mannes. Der König geniesst in dieser Beziehung das Vorrecht, ausser seinen ihm durch die Ehe verbundenen Frauen (*qena*) noch Mädchen ohne weitere Anfrage aus den Familien herauszunehmen und zu seinen Concubinen (*zadjeda*) zu machen, was diese sich gerne gefallen lassen, weil es für eine grosse Ehre gehalten wird. Wenn der gemeine Mann heirathen will, (was jeder Jüngling thut, sobald er mannbar geworden, *) so geht er zum Vater des Mädchens, das er sich erkoren und verlangt sie, indem er zugleich angibt, wieviel er Vermögen (in Ochsen, Pferden, Schafen etc.) besitzt. Sind mehrere Freier da, so führt sie der heim, welchem das Mädchen einen goldenen Ring gibt. Dieses Geschenk wird durch ein gleiches vom Bräutigam erwiedert. (Verlobung durch Ringe.) An einem bestimmten Tage wird sodann in Gegenwart der Verwandten und Freunde von beiden Seiten unter Gebeten und religiösen Ceremonien das Ehebündniss rechtskräftig gemacht. Die Ausstattung der Frau erfolgt erst, wenn sie ihren ersten Sohn geboren hat; gebiert sie nur Mädchen, so erfolgt nichts oder nur wenig und dieser Umstand zieht meistens Scheidung nach sich. Letztere hat, da das weibliche Geschlecht bei den Galla eine sehr untergeordnete Stellung einnimmt, gar keine Schwierigkeiten und ein Mann kann auch aus anderen Gründen als dem angegebenen seine Frau aus dem Hause jagen, wann er will. In solchen Fällen, oder auch, wenn die Frau selbst die Scheidung verlangt oder entflieht, gilt übrigens nicht der Satz: Partus sequitur ventrem, sondern die Kinder behält der Mann, denn es würde ihm zum Verbrechen angerechnet, wenn er seine Kinder verliesse. — Gastfreundschaft und Verehrung des Alters sind allgemein geübte Tu-

*) Akafed'e wunderte sich sehr, dass es in Europa so viele erwachsene Männer gibt, die nicht heirathen wollen; er würde eine Frau genommen haben, wenn er zu Hause geblieben wäre, denn es sei so schön, einen Sohn zu haben, auf den die Liebe und nach ihrem Tode das Vermögen der Eltern übergehe.

genden. — Das Tabakrauchen ist bei den Galla sehr gewöhnlich, besonders bei den Soldaten (was sie im Grunde aber alle sind.) Sie scheinen ihrem Tabak berauschende Kräuter beizumischen, denn Akafed'e erzählt, dass sehr starke Raucher bisweilen durch heftigen Husten in wenigen Tagen getödtet worden. — Der Bart wird von den gemeinen Leuten geschoren, von den Fürsten und Priestern aber lang getragen. — Heilighalten des Eides. — Auspicien und Haruspicien. — Spiele, Tänze unter Begleitung von scandirten und gereimten Liedern etc. etc.

Der Handel beschränkt sich auf Tausch, wobei als gewöhnlichste Scheidemünze cubisch zugehauene Stücke Steinsalz (*amole* und seine Theile) dienen.

Die Sprache ist, was unserer Einwirkung auf jene Völker ausserordentlichen Vortheil bringen muss, bei allen Galla-Stämmen die gleiche, und nur mehr oder mindere Einmischung fremder Worte oder kleine dialectische Abweichungen mögen hier einigen Unterschied begründen.

Ob die Galla eine Schrift haben und welcher Art sie ist, ist noch nicht sicher ausgemacht, denn der angeblich in Galla-Charakteren geschriebene Brief, den Herr d'Abbadie nach Paris gesandt hat, ist noch nicht entziffert; doch lässt dieses Document die Existenz einer Schrift vermuthen. Erweisst sich eine solche als vorhanden, so muss sie aus ganz eigenthümlichen Buchstaben oder Sylbenbuchstaben zusammengesetzt sein, da kein Alphabet oder Syllabarium irgend einer Sprache alle in der Galla-Sprache vorkommenden Laute mit Genauigkeit ausdrücken kann. *) Mein Bruder musste daher bei Feststellung seiner Orthographie häufig zur Wahl von Zeichen greifen, die unseren Buchstaben angehängt, den eigenthümlichen Character der einzelnen Galla-Laute zu bezeichnen suchten. Die von ihm bei der letzten Umarbeitung des Lexicons angenommene Zahl der Buchstaben beträgt 30; jedoch wird es bei den späteren Forschungen in dieser Sprache nicht hiebei sein Bewenden haben können, da sich dem durch die Uebung geschärften Ohre des Beobachters noch manche Laute bemerkbar gemacht haben, die ihm früher entgangen waren, und jedenfalls dem von

*) Was über diesen Punct Herr Krapf in seiner Imperfect outline sagt: „dass nämlich in der Galla-Sprache kein Laut vorkomme, der nicht durch englische Lettern ausgedrückt werden könne, ja besser noch als durch die Aethiopischen" bedarf sehr des Beweises.

ihm adoptirten Alphabet (falls es überhaupt beibehalten werden soll) noch angefügt werden müssen. Hieher gehört z. B. ein zwischen dem *t* und *d* liegender ganz hauchloser *T*-Laut; wahrscheinlich auch ein *p*, wenn die hierauf zu deutenden Fälle nicht eine Gemination des *b* indiciren; ferner ein eigenthümliches *l*, fast ganz das dumpfe polnische l; dann ein vielleicht nur dem Idiom von *Goma* angehöriger Nasal, der einem *n* vor *z* im Munde der beiden anderen Referenten entspricht, z. B. *qile˜za*, statt *qilenza; ma˜gaga* für *mangaga* etc.

Die Anordnung der Buchstaben geschah nach Familien, was im Anfang wohl das Nachschlagen erschweren wird, aber seine Entschuldigung in der Unbrauchbarkeit unserer gewöhnlichen Ordnung finden mag. Folgendes ist die Tabelle derselben:

Buchstaben-Tabelle. *)

1. *a, â, ã, à*	9. *tch*	17. *f*	25. *ñ*
2. *e, ê*	10. *tsh*	18. *b*	26. *z*
3. *i*	11. *dj*	19. *y*	27. *ç*
4. *o*	12. *dy*	20. *w*	28. *z'*
5. *u*	13. *t*	21. *r*	29. *h*
6. *k*	14. *t'*	22. *l*	30. *ʿ*
7. *c* resp. *q*	15. *d*	23. *m*	
8. *g*	16. *d'*	24. *n*	

Bemerkungen über die Buchstaben.

I. Vocale.

a lautet überall wie das helle deutsche a in „habe, Gabe". Es kann lang oder kurz sein; lang entweder von Natur oder durch Contraction aus

*) Diese Tabelle und die Bemerkungen über die Buchstaben sind aus der Grammatik genommen.

aa, wobei vielleicht ein Aleph zu Grunde liegt, z. B. *bâ*, ich gehe hinaus, aus *baa* (*ba-a*);

awa, z. B. *lakã*, ich zähle, aus *lakawa*;

aya, z. B. *tà* ich sitze, contr. aus *taya*.

Am Ende von Worten ist *a* häufig ganz stumm oder so kurz gesprochen, dass es nur ein Hauch zu sein scheint, immerhin aber so, dass der Vocal noch kennbar ist. Die Bezeichnung dieses Vocals ist so gewählt worden: *Wac̣*, *xogiḍ*. Wenn das Wort durch Declination oder Conjugation hinten einen Zusatz erhält, so tritt der volle Laut wieder ein, was beweisst, dass er nur im schnellen Sprechen oder aus Bequemlichkeit verkümmert war. Dasselbe gilt auch von den vier übrigen Vocalen, weshalb es sogleich hier erwähnt wird, z. B. *Akafed'ẹ*, *torbanị*, *tokọ*, *Sibụ*.

e hat zwei verschiedene Laute: 1. wie e in Rede, Beet, z. B. *beka*, ich weiss; *texa*, du sitzest. — 2. wie der deutsche Umlaut ä in Säge, Väter; seine Bezeichnung ist *é*, z. B. *méka*, wie viel? *réfa*, Leichnam.

Die Vocale *i*, *o* und *u* haben denselben Laut wie im Deutschen und sind wie *a* und *e* bald lang, bald kurz, aber immer nur von Natur.

II. Diphthongen.

Eigentliche Diphthongen, d. i. solche, die schon in den Wortstämmen lägen, gibt es nicht, — die Interj. *wau*, nein und *Bauda*, ein Gespenst, müssten die einzigen Ausnahmen sein; aber auch hier ist das *u* wahrscheinlich ein missverstandenes *w*. Alle anderen Vocal-Conjuncturen sind erst durch Declination oder Conjugation entstanden; so z. B. bei *bai*, geh hinaus; *himbuin̄*, falle nicht — ist das *i* oder *u* immer Characteristicum eines bestimmten Modus aber kein Element eines natürlichen Diphthongen.

III. Consonanten.

k ist immer der harte Gaumenlaut wie in Kopf, kalt.

c (vor *e* und *i* — *q* geschrieben) ist ein gelindes dieser Sprache eigenthümliches *k*; es wird durch einen Druck der Zunge gegen die Mitte des Gaumens mit einer Art von Schnalzen hervorgestossen, aber ohne Aspiration, während der vorhergehende Laut aspirirt tiefer aus dem Hintertheile des Mundes kommt. Die Aussprache des *c* (*q*) erfordert grosse Genauigkeit, da seine Verwechslung mit *k* oder *g* leicht

Missverständnisse veranlasst; so ist *kaka* das Wurzelwort von *kakad'a*, schwören — *gaca* heisst Russ und *gaga* Wachs.

g hat überall den Laut des weichen Palatals wie g im Anfange der Wörter gehen, giessen; auch verschmilzt es nirgends in den anderen Sprachen so geläufigen Nasal ng wie in singen, prangen, sondern wird immer vom *n* getrennt gesprochen; also *dan-ga*, nicht *danga*, Nahrung. Vor *m* hat Aga diesen Consonanten assimilirt und sagte *damma* anstatt *dagma*, Honig.

ch kommt nur in der Flexion als euphonistische Erweichung des *k* vor *n* und *t* vor, und selbst hier nur im Dialecte von *Hambö*, während Aman und Aga das *k* unverändert liessen, z. B. *beka*, ich weiss; *bechta*, du weisst; *bechna*, wir wissen. Seine Aussprache ist in diesen Fällen nicht die des semitischen Gutturalen *Kha*, sondern weicher, wie in dich, mich.

Die Laute *tch*, *tsh*, *dj* und *dy*, welche ihrer Natur nach zwischen den *K*- und *T*-Lauten liegen, sind sehr schwer zu unterscheiden und selbst das geübteste Ohr wird nicht vor jedem Verstoss sicher stellen. *tch* ist noch schärfer als das englische tch in fetch; — *tsh* etwa wie dieses, aber ein wenig weicher, vielleicht wie ch in church; — *dj* fast wie das englische j in jug, jar — und *dy* noch weicher. Dieser letztere Laut wird wohl am richtigsten getroffen, wenn man *d* und *y* nach ihrer gewöhnlichen Aussprache kurz aufeinander, verbunden ausspricht.

Neben diesen vier Consonanten habe ich mich noch der Bezeichnungen *tz'*, *t'z'*, *dz'*, und *d'z'* bedient, um in Verbal-Formationen die Wurzeln sichtbar zu lassen, da bei der Verwandlung in einen der obigen Laute die Unterscheidung derselben unmöglich würde, so z. B. wurde die III. f. von *d'éd'a*, fressen nicht *d'étchiza* oder *d'édjiza* etc., sondern *d'éd'z'iza* geschrieben, um zu zeigen, dass der letzte Radical des Verbi *d'* ist, nicht *t*, *t'* oder *d*, was für die Conjugation von Wichtigkeit ist.

Noch mehr Schwierigkeiten macht die Unterscheidung und richtige Aussprache der *T*-Laute und es ist, da von ihr in sehr vielen Fällen die Unterscheidung von Wörtern und das Verständniss abhängt, die grösste Sorgfalt nöthig. Der Umgang mit Eingebornen ist hier der einzige, aber auch der beste Lehrer, denn es unterscheidet vielleicht kein Volk die Consonanten dieser Familie so scharf und genau, selbst im schnellen Sprechen als die Galla — und diese Beobachtung ist an jungen Leuten zwischen 15 und 18 Jahren gemacht!

Dieser Schwierigkeiten wegen ist in der Conjugation, wo an den mit einem *T*-Laut schliessenden Stamm eine mit *t* beginnende Flexionssylbe tritt — wodurch Assimilation beider entstehen sollte — diese vermieden und sind die beiden Laute neben einander gelassen worden, z. B. *ñad'a*, ich esse, 2. Pers. *ñad'ta; dida*, ich verneine, 2. Pers. *didta; kuta*, ich schneide, 2. Pers. *kutta; fit'a*, ich beendige, 2. Pers. *fit'ta.*

Die einzelnen *T*-Laute sind folgende:

1) *t*, unser hartes t, etwas aspirirt wie in Thäu — das hauchlose konnte noch nicht aufgenommen werden.

2) *t'*, der Galla-Sprache eigenthümlich; es ist sehr hart und wird durch enges Anpressen der Zunge an die Zähne und plötzliches Ausstossen des Athems hervorgebracht, so dass nach dem *t'* fast ein s hörbar wird und so gewissermassen der fehlende Consonant z (ts) ersetzt erscheint, z. B. *t'ut'a*, ich rauche; *t'i'a*, blau.

   Anm. Vor *n* werden die drei *T*-Laute *t*, *d* und *d'* assimilirt ohne Gemination des *n* zu bewirken; *t'* hingegen bleibt unverändert, z. B. *fud'a*, ich nehme, Plur. *funa*, wir nehmen, dagegen: *fit'a*, ich beendige, Plur. *fit'na.*

3) *d*, unser weiches d in du, dein, z. B. *dina*, Feind; *eda*, weil.

4) *d'*, ein dem Europäischen Organ fast unmöglicher Laut. Er ist sehr weich und gebildet durch einen sanften Stoss der Zunge tief aus dem Munde, so dass zwischen dem *d'* und dem folgenden Vocal ein dem Semitischen Ayin vergleichbarer zweiter Consonant oder eine Pause hemerkbar wird. *d'* bildet gewissermassen die Brücke von den *T*-Lauten zu den *K*-Lauten und ehe das Ohr an diesen eigenthümlichen Consonanten gewöhnt ist, wird er leicht mit *g* verwechselt. Herr Krapf thut dies noch fast regelmässig, so wie er auch das Ayin immer mit *d* verwechselt.

Wie wichtig die genaue Unterscheidung der genannten vier Laute sei, möge die Vergleichung folgender Wörter beweisen, welche mit ganz gleichen Vocalen nur durch die richtige Aussprache der Consonanten als in ihrer Bedeutung gänzlich verschiedene Wörter erkannt werden können:

tuta, subst. Menge, Haufe.

t'ut'a, verb. ich rauche.

dutá, 2. Pers. Sing. Praes. von *dua*, ich sterbe.
duda, adj. taub.
d'ud'ã, verb. ich verschlinge.

f hat immer den scharfen Laut des deutschen f in fett, fest; ein weicherer Laut fehlt.

b lautet am Anfange der Wörter wie das deutsche b in binden, beben; in der Mitte, besonders vor Vocalen fast wie w (das englische v); vor *n* fast wie *m*, z. B. *tchabnani* spr. *tchamnani;* — doch könnte hier eine wirkliche Verwandlung des *b* vor *n* in die verwandte Liquida *m* stattgefunden haben.

y ist sowohl im Anfang als in der Mitte von Wörtern für unser j gebraucht, dessen Laut es auch hat. Als Consonant kann es nie einen Diphthongen bilden, weshalb z. B. die II. Form von *kã* — *kayáq'a*, nicht aber: *kay-ad'a* zu lesen ist, wozu man versucht sein könnte.

w ist sowohl am Anfang als in der Mitte vollkommen das englische w mit dem bekannten Vorschlage von u.

r wie unser r.

l hat den gewöhnlichen Laut; wenn es vor *n* zu stehen kommt, so wird dieses assimilirt und das l alsdann verdoppelt, z. B. von *ilala*, ich sehe, heisst die I. Pers. Plur. *ilalla* anstatt *ilalna*. Das dumpfe polnische l, welches in dieser Sprache auch vorkommt, ist noch nicht aufgenommen.

m, wie in anderen Sprachen.

n ebenso. Vor *l*, *m*, *r* wird es assimilirt, und macht *ll*, *mm*, *rr;* vor *b* wird es in *m* verwandelt, ebenso vor *f;* vor w verschwindet es ganz. Wegen der Bezeichnung *ṅ* vgl. im Lexicon diesen Buchstaben.

ñ ist ein Laut, welcher Zunge, Nase und Gaumen zugleich in Anspruch nimmt und den ich keinem meiner Referenten richtig genug nachsprechen konnte. Es ist dem Italienischen gn in legno oder dem Spanischen *ñ* ähnlich, aber nicht gleich — denn der Galla spricht es ohne Beimischung von i. Ob es in dem Amharischen Gnahas eine Analogie hat, weiss ich nicht, doch zweifle ich, da jenes, weil Ludolf einfach auf das Italienische gn verweist, bei Weitem nicht so schwer zu sprechen sein muss, als dieser so conträre Laut.

ʒ bezeichnet das weiche, sowie

ç das geschärfte s, und zwar sowohl im Anfange als in der Mitte der Wörter.

x' ist überall unser deutsches sch, und ist gewählt worden, um für diesen Laut ein einfaches Zeichen zu haben.

h findet sich nur am Anfange von Wörtern und ist die einfache Aspiration wie im Deutschen.

ᶜ, das Semitische Ayin kommt in der Mitte und am Ende von Wörtern vor und bewirkt im ersten Falle eine eigenthümliche Trennung des Wortes durch eine Art Pause, wie in *harᶜa*, heute, im zweiten eine hauchlose Kürze des Schlussvocals, wie in *reeᶜ*, Ziege, *qileᶜ*, tief.

Nach diesen speciellen Bemerkungen über die Buchstaben möge noch folgende allgemeine ihre Stelle finden. In der Galla-Sprache zeigt sich mehr als in irgend einer anderen ein entschiedener Hang zu Vocalen und ein Streben, jede Härte, die durch Consonanten-Häufung entstehen würde, zu vermeiden. Dies geht so weit, dass nicht ein einziges Wort mit einem Consonanten schliesst, — denn wo dies der Fall zu sein scheint, ist der Vocal nur aus Bequemlichkeit weggelassen; ferner dass nie ein Wort mit zwei Consonanten beginnt, und dass, wo immer durch die Flexion drei Consonanten zusammen kommen müssten, entweder ein Vocal eingeschoben oder eine Versetzung der Consonanten vorgenommen wird, z. B. statt *kolfta* (2. Pers. Sing. von *kolfa*) — *kolfita* oder *kofalta*. — Dieses und das verhältnissmässig seltene Vorkommen der harten Laute *t*, *t'*, *tch*, *k* etc., während *d*, *d'*, *dy* etc. vorherrschen, gibt der Sprache grosse Weichheit und Biegsamkeit und macht sie besonders geeignet für den Vers. Letztere Fähigkeit scheint auch der Grund zu sein, warum bei der sonstigen Armuth der Gallanischen Poesie der Reim so ausgebildet ist, dass Reimspielereien nicht zu den Seltenheiten gehören.

Formelle Bemerkungen.

Alle Verba sind in der ersten Pers. Sing. Praes. genannt und die Bedeutungen der Kürze wegen im Infinitiv beigesetzt.

Die nach dem Galla-Verb stehende Zahl 1. 2. oder 3. bezeichnet die Conjugation, nach welcher dasselbe zu flectiren ist und die nach der verschiedenen 2. Pers. Sing. Praes. sich bestimmt, also z. B. 1. Conjug. *adema*, ich gehe; *ademta*, du gehst. — 2. Conjug. *tshiza*, ich liege; *tshifta*, du liegst. — 3. Conjug. *tà*, ich stehe; *teza*, du stehst. (Die erste Bedeutung eines jeden Wortes wurde ohne die

Bezeichnung „1“ gelassen, um Verwechslungen mit der Bestimmung der Conjugation zu vermeiden.)

Die eingeschlossenen Sylben (*-aa*) (*-awa*) (*-aya*) sind in dieser Form den Contractis in *â*, *ê* und *ô* beigesetzt worden, um ihre ursprüngliche Form zu zeigen.

Die eingerückten römischen Ziffern I. II. III. bis VIII., welche den Wurzelwörtern subordinirt sind, bezeichnen die von meinem Bruder „Formen“ genannten neu entstandenen Verba; sie sind durch angehängte Afformationssylben gebildet, welche letztere die Bedeutung des Wurzelwortes nach bestimmten Gesetzen modificiren und entsprechen den verschiedenen Conjugationen in den Semitischen Sprachen. Als Beispiel für das Verständniss derselben diene das Zeitwort *bâ*, mit seinen vollständig in Gebrauch befindlichen 8 Formen:

bâ, (contr. aus *baa*) der Stamm, aus etwas herausgehen, ausgehen;

II. *baḍ'a*, für sich herausgehen, zu seinem Nutzen oder Schaden, herausgehen, daher 2. sich verlieren, verloren gehen.

III. *baza*, veranlassen herauszugehen, ausgehen lassen oder machen; heraustreiben, vertreiben; bezahlen.

IV. *bafaḍ'a*, für sich heraus- oder ausgehen lassen; für sich heraustreiben; für sich bezahlen.

V. *baziza*, veranlassen, dass einer herausgehen lässt, heraustreibt, bezahlt, verzeiht.

VI. *bazifaḍ'a*, für sich, zu seinem Nutzen heraustreiben, bezahlen, verzeihen lassen.

VII. *baziziza*, veranlassen, dass einer herausgehen, bezahlen, verzeihen etc. lässt.

VIII. *bazizifaḍ'a*, idem, nur mit der medialen Färbung.

Alle Substantiva sind im Accusativ angegeben und die daneben stehenden Buchstaben oder Sylben: *n. i. ni, fni, fti* etc. bezeichnen die Form des Nominativs. Es ist nemlich eine Eigenthümlichkeit der Galla-Sprache, dass in derselben der Accusativ die einfachste Form darstellt, wenn auch nicht immer den reinen Stamm, und die Referenten meines Bruders antworteten auch auf jede Frage nach einem Substantiv mit dem Accusativ.

Da der Accent von sehr grosser Wichtigkeit ist, so wurde derselbe jedem einzelnen Worte beigesetzt und ist durch die Buchstaben ox. px. und ppx. (oxytonon, paroxytonon, proparoxytonon) ausgedrückt. Die einzige Ausnahme bilden die Verba contracta, welche in dem

Manuscripte meines Bruders nirgends mit dem Accente versehen sind, wahrscheinlich weil hier das Gesetz durchgeht, dass sie in der zusammengezogenen Form alle oxytonisch ausgesprochen werden, z. B. *bobaâ.* px. contrahirt: *bobâ.* ox. — Doch stehe ich für die Unfehlbarkeit dieser Hypothese nicht ein, weil ich nirgends eine Bemerkung hierüber auffinden konnte, sondern mich in dieser Beziehung nur auf mein Gedächtniss stützen kann, das besonders obiges *bobâ* als oxytonon, von dem Munde meines Bruders ausgesprochen, festgehalten hat.

Die zahlreichen Verweisungen auf die demnächst zu veröffentlichende Grammatik wurden erst während des Drucks des Lexicons zu eigentlicher Geltung erhoben, indem die Anordnung nach Nummern nicht von meines Bruders, sondern von meiner Hand gemacht wurde; es mussten desshalb auch manche dieser Verweisungen aus dem Manuscript gestrichen werden, theils weil ich die entsprechenden Regeln und Angaben in der Grammatik nicht finden konnte, theils weil solche vielfach factisch nicht da sind, indem wie oben bemerkt einzelne Theile der Grammatik unvollständig sind, einzelne (wie die Syntax etc.) ganz fehlen.

Abkürzungen.

Ag. Aga. — Ak. oder Akaf. Akafede. — Am. Aman. — (die 3 Galla-Referenten meines Bruders, vgl. oben Seite XXXVIII bis XL). — Aeth. Aethiopisch. — Amh. Amharisch. — Ar. Arabisch. — Bot. Botanik. — H. P. Herzog Paul Wilhelm von Württemberg, welcher während der Anwesenheit meines Bruders in Mergentheim viele Pflanzen botanisch zu bestimmen die Güte hatte. — esp. especially, hauptsächlich, vorzüglich. — f. Form. — id. idem. — jur. juridisch. — inv. invariabilis, unveränderlich bei Substantiven, die den Nominativ mit dem Accusativ gleich haben. — *Magm. Magmaga,* Sprichwort. — Med. Medium, Medial-Bedeutung. — nat. sound, Naturlaut, ein Wort, das dem Naturlaute nachgebildet ist. — Ornith. Ornithologie. — recipr. reciprok. — refl. reflexiv. — *Wetu,* Lied.

Indem ich hier vom Leser Abschied nehme, spreche ich Herrn Thomas Dyke Acland und den übrigen edlen Gönnern in London für ihre schöne Theilnahme an den Arbeiten meines Bruders nnd für ihre Bemühungen durch Subscription die Her-

ausgabe gegenwärtigen Lexicons möglich gemacht zu haben, nochmals meinen tiefgefühlten Dank aus, eben so meinen Münchener Freunden und Gönnern, die mir durch Rath und That bei Lösung dieser Aufgabe hilfreich zur Seite gestanden sind. Für das Allgemeine aber wiederhole ich den frommen Wunsch, dass die Bestrebungen meines sel. Bruders, für die dieses Lexicon in grösseren Kreisen als bisher Zeugniss ablegt, recht vielfache Nachahmung finden und dass die Resultate derselben auch in ihrer unvollkommenen Form dem grossen Zwecke dienen mögen, dem er sein mir ewig theures, seinen Freunden und der Wissenschaft viel zu früh entrissenes Leben gewidmet.

München, im August 1844.

Der Herausgeber.

a.

a. (contr. from *aa*) 1. to throw, cast, fling; werfen. *ibida manakeza ae*, he cast fire in the house; er warf Feuer in das Haus. — 2. to push, thrust; to gore (of cattle); stossen, sich stossen (vom Vieh). e. g.

Koromin wal ate
Latshu gugurod'a;
Naden wal arate
Latshu muzurod'a.

lit. Bulls gore, both (are) black; — Women altercate, both recently married. Stiere stossen sich, beide schwarz; — Weiber zanken sich, beide (erst) kurz verheirathet.

aetu. n. s. ox. milk; Milch.

ao. n. s. ox. cheek-tooth, grinder; Stockzahn. (Am. gums; Zahnfleisch). *moge ao*, the four grinders near the eye-teeth; die ersten Stockzähne neben den Augen- und Eckzähnen. see *moca.*

aka. px. 1. compar. part. as, like; wie, gleichwie; almost always constructed with the postp. *-ti* . *ini aka dyamati adema*, he goes like a blind man; er geht wie blind. It is never constructed with the personal, but always with the possessive pronoun, and also in this case the postp. *-ti* is usual. *akako*, (*akakoti*), *akake* (*akaketi*), *akaza* (*akazati*), *akazi* (*akaziti*), *akakeña* (*akakeñati*), *akakezani* (*akakezaniti*), *akazani* (*aka-*

xaniti), like myself, like thee, like him, like her, like us, like you, like them; wie ich, wie du, wie er, wie sie, wie wir etc.

Compounds: *akana* (*akanati*, *akanatan*, cf. Gramm.) thus, in this manner; so, auf diese Weise, lit. *aka kana*, like this; wie dieses. (Am. &. Ag. said: *akaz.* see *azi*) *akana — akana* or *akana — akanaf*, so and so; so und so.

2. compar. conj. like as if; wie wenn, gleich als ob; constr. with the indicative mood. *ini na duka adema aka egezadif egeko waliti hid'ani*, he walks behind me, like as if they had bound his tail upon mine; er geht hinter mir wie wenn man seinen Schweif an den meinigen gebunden hätte (vom Vieh hergenommen zur Bezeichnung von grosser Zudringlichkeit.)

3. conj. that, in order to; dass, damit, constr. with the mood *-ti*. *aka ati na duba ademtuti zi god'a*, lit. that thou behind me walkest, I shall make; dass du hinter mir gehst, werde ich bewirken. — Followed by the negation: lest; dass nicht, damit nicht. *aka hatun izati hin nam-uti*, lest thieves break in to him; damit kein Dieb bei ihm einbräche.

4. whether, if; ob. *Wacayot" beka aka ini galu*, God knows whether he come back again; Gott weiss, ob er heimkehrt.

Phr. *akanuman* (either compounded from *aka & homa* „nothing", or *aka* and the diminutive syllable *-um*; entweder zusammengesetzt aus *aka* und *homa* „nichts", oder aus *aka* und der Diminutivsylbe *-um*, wahrscheinlicher ist das Erstere wegen der Endung *an*; vgl. darüber Gram.) lit. only so, invain, to no purpose; nur so, umsonst, vergebens. — *aka gariti*, as good as possible; so gut, schön als möglich. — *aka waiti*, lit. like something, i. e. very, particularly; sehr, ungemein. — *aka tokoti*, at once, suddenly; auf einmal, plötzlich. — *aka nazu*, for fear; aus Furcht. — *akao.* px. (Am. instead of *akiyo* which see.)

akakayu. n. s. px. grand-father; Grossvater von väterlicher und mütterlicher Seite.

akaku. n. s. ox. consanguineous, kinsman, kinswoman; der Blutsverwandte masc. & fem. — 2. nom. collect. consanguinity, kindred; Blutsfreundschaft.

aka. (— *awa*) 2. to stir, to twirl, beat up; herumrühren, quirlen. — 2. to roast, toast, fry; rösten.

akawi. *n.* s. ox. roasted corn; geröstetes Getreide, (eine sehr gewöhnliche Speise.) — 2. *pap;* Brei, Muss. *muka akawi*, lit. tree or wood for twirling, twirling-stick, pot-ladle; Rührholz, Quirl, Kochlöffel.

akeka. 1. px. (the root is perhaps the compar. part. *aka*) to measure; messen, (Am. to sign, mark; bezeichnen, mit einem Zeichen versehen, was bei Akaf. *zafara* ist.) — 2. to take a measure; anmessen. *waya na akeki*, take my measure for a dress; miss mir ein Kleid an. — 3. to compare, parallel; vergleichen. *waliti akekna*, we compare each other; wir vergleichen miteinander.

akfad'a. 1. ppx. nat. sound, to cough in order to spit; sich räuspern um auszuspucken, besonders durch die Nase „schnudern". (Am. *akekfad'a.* 1. ppx.)

— *aki.* *n.* s. ox. slime, spittle, spawl; Schleim, Auswurf, Speichel.

akiyo. inv. s. px. grand-mother; Grossmutter, väterl. und mütt. Seits. (Am. *akao.*)

ucxira. *i.* s. ppx. Bot.?

agabu. adj. ox. jejune, empty, sober; nüchtern. *Magn, afan agabudan kadad'u*, pray with an empty mouth; bete mit nüchternem Munde. *ani agabun bule*, I have passed the night without nourishment; ich habe die Nacht nüchtern zugebracht. — 2. fig. judicious, solid; verständig, gesetzt.

agad'a. 1. ppx. to threaten, menace; drohen. probably from *agudu* which see.

agama. 1. ppx. to stoop, bow to the side; sich seitwärts bücken.

ageza. 1. px. to scoff, deride, mock; verspotten, verhöhnen, (Ak. *akeza.*)

agudu. *n.* s. ox. thumb; der Daumen. — 2. the great toe; die grosse Zehe am Fuss. (Am. *habudu.*) Perhaps the verb *agad'a*, to threaten, menace, is formed from this word on account of the custom of the Gallas to menace with the thumb; vielleicht ist *agad'a*, drohen, von *agudu* gebildet, wegen der Sitte der Galla mit dem Daumen zu drohen.

atchi. adv. loc. px. there; dort. — *atchiti*, thither; dorthin. — *atchiyi*, thence; von dort, dorther. — *ziatchi or ziatchiti*, lit. thee there; dir hier, i. e. directly, immediately; sogleich, augenblicklich. — *ziatchi ñana*, we shall dine directly; wir werden sogleich essen. — *atchuman, atchumatu*, directly there; sogleich dort. — *barra atchanu*, (lit. the year which hangs there i. e. the

passed year) two years ago; vor zwei Jahren; wörtl. das Jahr, welches dort, d. i. am verflossenen hängt.

adjeza. 2. px. to kill; tödten. prob. III f. of *ada* which see.

adyã. (— *awa*) 2. to stink; stinken, bes. von Aas oder andern faulenden Körpern.

adyo. n. s. ox. Bot.? propably related to the foregoing verb.

adyera. 1. px. to make a roof upon a house; ein Dach auf das Haus machen, decken. (Am. *idjera* which proves that *idjarad'a*, to build; bauen, and these both words have the same root.)

adyertu. n. s. ox. thatcher; Dachdecker oder Dachdeckerin, denn bei den Galla ist diess ein Geschäft der Frauen.

atami, atumiti, atamitan, atamini, adv. ox. px. how; wie, auf welche Weise, quomodo. — 2. how much, how many; wie viel, wie sehr. *atamitan d'uga,* how shall I drink! wie will ich trinken!

adami. n. s. ox. Bot. Euphorbia quadrangularis, or Cereus octogonus.

atëte. n. s. oxu (Am. *atëti*) a certain festival; ein gewisser Festtag.

ati. pers. pron. 2. pers. px. thou; du. Intensive form: *zit"* constr. with the 3d person of the relating verb. see *zit"*; construirt mit der 3. pers. des betreffenden Verbi.

ato. n. s. ox. (perhaps *ado* and related to *ada,* to be white); pea; Erbse, Zuckererbse.

ature. n. s. ox. cat; Katze. (Am. *adure* which see.)

ada. 1. px. to groan, sigh, esp. of women, to have throes, to be in labour; aechzen, winseln, bes. von Frauen, kreissen. — 2. to be in agony; im Todeskampfe, in den letzten Zügen liegen. This verb I consider as the root of

adjeza. 2. px. to kill; tödten, umbringen, lit. to make that a person comes into agony; wörtl. machen, dass einer in den letzten Zügen liegt.

ad'a. 1. px. unused root of

adad'a. 1. px. to be white; weiss sein. — 2. to beam, to shine, glitter; glänzen, gleissen. Thence: — 3. to be false; falsch, unwahr sein. *dubinke adad'a,* lit. thy word is white, glitters, i. e. is not true; wörtl. dein Wort ist weiss, glänzt, hat einen Schein, mit dem schlimmen Nebenbegriff, es ist anders als es scheint, ist falsch.

adi. adj. ox. white; weiss. — 2. false; falsch. *dubinke adid'a,* the same as the foregoing example.

adi. n. s. ox. a fabulous being, which has the faculty of changing itself into every form and terrifies, particularly as a ghost or a

fantom. Its colour is white, a colour which is by the Gallas as by all black people regarded as fatal and infelicious; ein fabelhaftes Wesen, Gespenst, das sich in jede Gestalt verwandelt und die Menschen besonders als Doppelgänger schreckt. Seine Farbe ist die dem Galla wie den meisten schwarzen Völkern als unheilbringend verhasste weisse.

adu. n. s. ox. sun, not to be changed with *biftu* (which see), which is the enlivening whilst *adu* is the destroying principle; die Sonne, als das durch die Hitze feindlich wirkende Prinzip, gegen das man sich schützen muss, im Gegensatze zu *biftu*, dem belebenden und erhaltenden Prinzipe.

Phr. *adun bae* (lit. the sun went out; die Sonne ist herausgegangen,) sun shines; die Sonne scheint. — *adu keza*, in the open air; im Freien, sub divo. — *adun guba keza*, noon, meridian; Mittag 12 Uhr, see *guba*.

ada, i. s. px. (Ak. *ad'a*) front, forehead; Stirne. — *ada adan*, lit. front on front, isolated; Stirne an Stirne, d. i. einzeln.

adare. n. s. ox. administrator, manager; Verwalter. (?)

adalla. i. s. px. cat; Katze.

adama. 1. ppx. unused root of

adamo. n. s. ox. chase, hunting; Jagd. *adamo d'acu*, to go hunting; auf die Jagd gehen.

III. *adamza.* 1. px. to hunt, chase; jagen.

adamditcha. i. s. px. hunter, huntsman; Jäger.

adema. 1. px. to go, walk; gehen. — 2. to go away; weg- fortgehen *garakeza na adema*, I am troubled in my belly; wie bei uns es geht mir im Leib herum, es bläht mich. *ati olin adema gadi ademta*, lit. thou goest not up- but downwards, i. e. thou hast no success; wörtl. du kommst nicht vor- sondern rückwärts, es gelingt dir nichts.

III. *ademziza.* 2. ppx. to make or cause to go, to drive off; gehen lassen, fortschicken, vertreiben.

adure. n. s. ox. (Am.) cat, wild cat; Katze, wilde Katze. *idya adure*, lit. cat's-eyes; Katzenauge, a kind of pearls; eine Art von Glasperlen.

ad'aba. 1. ppx. to educate, bring up; ziehen, erziehen. — 2. to chastize, correct; züchtigen bei Kindern. The root is perhaps *d'ab* which see, in spite of the pref. *a-*; der Stamm ist vielleicht trotz dem Praefix. *a-* *d'aba*. see Gram.

afa. 1. px to spread, extent, partic. to make a bed; ausbreiten, hinbreiten, zubereiten, bes. ein Bett. thence

afa. ni. s. px. couch, bed; Lager, Ruhestätte von Menschen und Thieren. *afa na afi*, make me a bed; bereite mir ein Nachtlager.

III. *afsiza.* 2. ppx. to cause to prepare a bed; ausbreiten, ein Bett zubereiten lassen.

afare. n. s. ox. poison, venom; Gift allg.

afan. (*afani*). inv. s. ox. mouth; Mund. — 2. language, tongue; Sprache. — 3. the opening, aperture of vessels; Oeffnung an Gefässen, auch sonst jede Oeffnung; see *afan d'amu.* — 4. that part of the pipe, which is put into the mouth; Pfeifenspitze.

Phr. *afanin caba, afanin cabziza*, to taste, to cause to taste; verkosten, verkosten lassen; see *caba.*

afela. 1. px. to seeth, boil, cook. trans.; sieden, kochen.

II. *afelad'a.* 1. ppx. to cook for one's self; für sich kochen.

afelama. 1. ppx. to become or to be boiled, cooked; gekocht werden. — 2. to feel very hot; sehr heiss sein, schwitzen.

III. *afelziza.* 2. ppx. to cause to boil; sieden lassen.

IV. *afelzifad'a.* 1. ppx. to cause to cook or boil for one's self; für sich sieden oder kochen lassen.

afufa. 1. px. to blow; blasen. — 2. to blow away; wegblasen. — 3. to blow a musical instrument; blasen im musical. Sinne. *ati ulule afufa bechta?* knowst thou to play the flute; verstehst du die Flöte zu blasen?

afufama. 1. ppx. which is properly the passive form of *afufa*, is used actively. *buben ini afufamti*, the wind blows; der Wind saust.

afur. (*afuri*) inv. num. ox. four; vier. — *arfanu.* ox. four together; zu Vieren. see Gram.

afurtam. num. px. forty; vierzig.

aba. n. s. ox. father; Vater. dim. affect. *abayo*, dear father; lieber Vater. plur. *aboda* or *aboni*. — 2. lord, proprietor; Herr, Besitzer.

Compounds: *aba lafa*, the proprietor of a field; Herr, Besitzer des Ackers.

aba ganda, the governor of a town or village, who is always a *zoreza*, prince; der Ortsvorsteher, Gouverneur einer Stadt oder eines Dorfes, der immer ein *zoreza*, Fürst sein muss.

aba fuño, lit. father or lord (master) of the cord, i. e. executioner of the law, subordinated to the *aba ganda;* wörtl. Herr

des Strickes, eine Gerichtsperson, die dem *aba ganda* untergeordnet ist.

aba t'ina. n. (lit. little father; kleiner Vater.) uncle; Onkel von der mütterl. Seite.

abo, abe = *abako, abake*, my, thy father; mein, dein Vater. *eza abaké d'aqi*, a curse, lit. go whither thy father has gone; geh hin, wohin dein Vater gegangen ist, i. e. thou mayst die; mögest du sterben, eine sehr gewöhnliche Verwünschung.

abã. abofni. s. ox. stream, river; Fluss, Strom. Es wird *gallana* von *abã* unterschieden. *gallani abofni kuni gudad'a*, this river runs strong; die Strömung dieses Flusses ist stark.

abakad'a. 1. px. to tattle, prattle; schwätzen, viel sprechen. (Am. to beg, gather alms; betteln.)

abadya. n. s. ox. weed, perhaps a certain species of it; Unkraut, vielleicht eine besondere Pflanze. (Am. rechnete dahin: *t'ufo, lindedo, gantcho* etc.)

abara. 1. px. to curse, execrate, imprecate; fluchen, verwünschen.

abali. n. s. ox. peasant, countryman; Feldarbeiter, Bauer. (Am. *mado.*) spec. form: *abalitcha*, also used as an abusive word; auch als Schimpfwort gebraucht.

abdlu. n. ox. indefin. pronoun, some one, anybody; irgend einer, Jemand.

aboda. 1. px. to beat or strike with the fist; mit der Faust schlagen.

abode. n. s. ox. fist; Faust. — 2. (a measure) hand-full; (ein Mass) Hand voll.

aboro. n. s. ox. early morning; der frühe Morgen. *aborati*, very early; sehr frühe, commonly connected with *ganama*: *ganama aboro*, very early in the morning; sehr frühe am Morgen. It seems to be formed from *boru*, which see; scheint von *boru* gebildet zu sein, vgl.

aburdalla. i. s. px. partridge; Rebhuhn.

abdyod'a. 1. px. to dream; träumen (Am. *abdyuad'a.* 1. ppx.)

abdyu. n. s. ox. dream; Traum. *abdyu abdyod'a*, like in English, to dream a dream; einen Traum träumen.

abdad'a. 1. px. to hope; hoffen. — 2. to expect; erwarten, always constructed with *-ti* or the dative case. *ani hidjolekoti abdad'a*, I rely or hope upon my children; ich hoffe auf meine Kinder. *zi abdad'etan adema*, lit. hoping upon thee I go, i. e. I thrust upon thee; wörtl. auf dich hoffend gehe ich, d. i. ich habe

meine Hoffnung auf dich gesetzt, auf dich vertraue ich (*adema* is redundant; *adema* steht müssig.)

abdi. n. s. px. hope; Hoffnung. *abdinkeña hafe*, lit. our hopes rested, i. e. were not accomplished; unsere Hoffnung blieb, d. i. wurde nicht erfüllt.

ayana. 1. px. to be solemn, religious, holy; feierlich, religiös, heilig sein.

ayana. adj. solemn, holy; feierlich, heilig. *gafnikuni gafa ayanati*, this day was a holy-day; dieser Tag war ein Feiertag.

ayana. i. px. soul; Seele (?) — 2. guardian-angel; Schutzgeist. *ayanike zin' dyalad'u*, thy angel loves thee not; dein Schutzgeist liebt dich nicht, said of somebody who lives in distress; von einem, der im Unglück ist. *yo ayani abake ziti tolefo*, if thy guardian-angel (lit. the soul of thy father) is propitious to thee; wenn dein Schutzgeist (wörtl. die Seele deines Vaters) dir gnädig ist.

ayanditcha. i. s. px. a kind of priest, particl. oneirocritic; eine Art Priester, bes. Traumdeuter.

ayantu. n. s. px. fem. a priestess of the same kind; Traumdeuterin.

ayanfad'a. 1. ppx. to sanctify, celebrate; heiligen, feierlich begehen.

-ayo. px. properly only a diminutive syllable or an epithet affix of affection, which is frequently used to fondle and caress the person, whom it is applied to; thence it assumes the signification of mother. It is the same diminutive which is affixed to *abayo*, *Wacayo*, *t'inayo* etc.; substantivisch gebrauchte Diminutivsylbe der Zuneigung mit der Bedeutung: Mutter; es ist dieselbe Sylbe, die an *t'inayo*, *Wacayo*, *abayo* etc. hängt.

awara. 1. px. to be dusty; staubig sein. (Am. *owara.*)

awara. i. s. px. dust; Staub.

awala. 1. px. to bury, inter; begraben, beerdigen. (Am. *owala.*)

awala. i. s. px. grave; Grab.

awaldigeza. i. s. px. an animal which makes his den in the earth like a fox, and is a spoiler of the graves like the hyaena; ein wahrsch. in das Hundsgeschlecht gehöriges Thier, das seinen Bau in die Erde macht und wie die Hyäne den Gräbern gefährlich ist. (lit. gravespoiler; Grabverwüster) perhaps it is the *Mok'lu* of the Yumale; vielleicht dass es der *Mok'lu* der Yumale ist, einem Volke im Süden von Kordofan.

awaniza. fni. s. px. a species of large locusts, eine Art grosser Heuschrecken, Landplage der Galla. (Am. *owaniza.*)

ara. 1. px. to steam, fume, intr.; rauchen. — 2. to be ireful, angry; zornig, aufgebracht sein.

ara. i. s. px. fume, smoke; Rauch.

II. *arad'a.* 1. px. constr. with the acc. to long after some thing; sich heftig nach etwas sehnen.

III. *arza.* 1. px. to make a smoke, incense; Rauch machen, räuchern. — 2. to irritate; reizen, erzürnen.

V. *arziza.* 2. ppx. VI. *arzifad'a.* 1. ppx.

arageza. i. s. px. like *goro*, raven; Rabe, perhaps a peculiar species. This name occurs espec. in sacrifices, where the *arageza* instead of God consumes the sacrifice; bes. bei Opfern, wo der *arageza* als Bote Gottes das Opfer verzehrt.

arata. n. s. ox. meadow, green; Wiese, Rain, grüner Platz bei einem Brunnen, perhaps the same word with the following *arada.*

arati. n. s. ox. a place above the fire to dry flesh in the smoke; eine Stellage über dem Feuer um Fleischwaaren zu räuchern.

arada. n. s. ox. riches, opulency, fortune; Reichthum, Vermögen. — 2. power, might, dominion; Macht, Herrschaft. Akafed'e übersetzte „Reich" im Vaterunser mit diesem Worte.

arada rete, (lit. meadow for the goats) a town in Liban, which proves more the equality of *arata* and *arada.* I would however not confound the two words as they are from two authorities; *Arada rete,* Name einer Stadt in Liban, (wörtl. Geissenwiese) woraus die Gleichheit der Worte *arata* und *arada* hinlänglich hervorgeht; doch wollte ich sie nicht zusammen werfen, weil sie von zwei Autoritäten kommen.

araba. bni. s. px. tongue; Zunge. *araba ibida,* lit. tongue of the fire, flame, blaze; Flamme. — *araba t'inayo,* lit. the little tongue, the uvula at the opening of the throat; wörtl. kleine Zunge, das Zäpfchen am Eingange des Schlunds. — *araban iti kae,* lit. he rose against him with the tongue, he began to insult him; wörtl. er stand gegen ihn mit der Zunge auf, er begann zu schimpfen.

araba. 1. px. to lick off; ablecken. — Prov. *ati mal' bechta harka arabu mate,* what knowst thou but to lick off the hand; du weisst nichts als die Hand abzulecken.

III. *arabza* 1. ppx. to abuse, insult; schimpfen.

arawa. 2. px. to be brown; braun sein. Am. (Ak. *magala.*) I found this word nowhere contracted (*arã*) as it is otherwise usual.

arara. 1. px. to be good, kind, propitious; gut, gnädig, gütig, gewogen sein. *arari arari ya Wac*, be good o God; sei gnädig o Gott!

arara. n. s. ox. goodness, kindness, grace; Güte, Gewogenheit, Gnade. *arara zorcza kunan korini,* be not proud of the favours of this prince; sei nicht stolz auf die Gnade dieses Fürsten.

III. *ararza.* 1. px. to make kind, propitious; gnädig, gewogen machen. — 2. to reconciliate; versöhnen.

ararama. 1. ppx. pass. of the I. f. refl. to reconcile; sich versöhnen. *wal araramani,* they were reconciled; sie versöhnten sich.

arama. 1. ppx. to weed; grasen, Unkraut ausjäten.

arama. ni. s. px. weeding; das Grasen, Jäten. *aramake rawad'te?* hast thou finished thy weeding; ist dein Jäten beendigt?

areta. i. s. px. chin; kinn. — 2. beard, barbe; Bart. — *areta olanu* (lit. beard hanging above; Bart oben hängend) mustaches; Schnurrbart. — *areta gadanu* (lit. beard hanging down; Bart unten hängend) beard; Knebelbart. — *areta dyarza* (lit. beard of an old man; Bart eines Greises) sponge; Schwamm.

areda. 1. px. to fly; fliegen. — 2. to haste; eilen, sehr schnell laufen.

areba. ni. s. px. tortoise; Schildkröte. (Am. *gadjena.* see *gadjana.*)

arera. i. s. px. medicine; Arznei, Heilmittel.

Wetu: Ombo z'an bared'a
Maf baretu d'abe?
Dyalalti d'ukuba
Maf arera d'abe?

Ombõ z'an is handsome, why does he not find a fine (girl)?
Love is an illness, why does it not find healing?

Ombo z'an ist schön, warum
Muss er fruchtlos freien?
Krankheit ist die Lieb, warum
Fehlen ihr Arzneien?

ari. n. s. ox. rime, hoarfrost; Reif. — *ari muka* (lit. rime of the tree; Reif des Baumes) moss which adheres to the tree; Moos. — 2. tetter; Flechte.

aroma. 1. ppx. to bleach; bleichen, intr.

aria. 1. ppx. to chase, drive away; jagen, verjagen, vertreiben. — 2. to run after anybody in order to catch him, to persecute; einem nachlaufen, um ihn zu fangen, verfolgen.

arifad'a. 1. ppx. to be occupied, to have no time; sehr beschäftigt sein, viel zu thun haben, keine Zeit haben.

arga. 1. (*argita & agarta.* see Gram.) px. to see; sehen. — 2. to look out, to find; ausfindig machen, finden. *idyiko lafan' argu,* lit. my eye sees not the earth; mein Auge sieht die Erde nicht, to design a vehement desire; zum Ausdrucke eines heftigen Verlangens.

II. *argad'a* 1. ppx. id. Med.

III. *agarzixa.* 2. px. to let one see, to show, to point at; sehen lassen, zeigen.

ardya. 1. px. to be merciful, compassionate; barmherzig, mitleidig sein, sich bewegen, rühren lassen.

ardya. adj. px. merciful; mitleidig, gütig.

ardyoma. 1. px. to become compassionate; mitleidig, gütig werden.

mê ardyomi! o be pitiful! o sei gnädig!

arfanu. num. ox. four together; zu Vieren, see *afur.*

arfaxa. n. s. px. autumn; Herbst. Perhaps also this word has its root in *afur;* vielleicht ist auch hiefür das Wurzelwort *afur.*

arfiza. i. (*n.*?) s. ppx. point, top; Spitze. — 2. spear, lance; Spiess, Lanze, Geschoss überh. *Wacayo arfiza zit' ha ergu,* God may send his spear against thee; Gott soll sein Geschoss auf dich senden! Verwünschung. (Am. *harfiza.*)

arba. i. s. px. elephant; Elephant, see *dolue* and *tirzu.*

lafe arba, ivory; Elfenbein; also *ilkan* (teeth) *arba.*

arbi. n. s. ox. the name of the last day of the week; Name eines Wochentags und zwar des letzten; it is followed by *gifti* or *kamiza;* auf ihn folgt der *gifti* oder *kamiza,* was die Annahme, das arabische أربعا sei der Stamm, kaum zweifelhaft macht.

ala. adv. loc. without, abroad; draussen. — 2. from the other side; von der anderen Seite.

alaga. n. s. ox. friend; Freund. (Am. instead of *halaga.*)

alaga. 1. ppx. to bray; schreien, vom Esel.

alati. n. s. ox. bird of prey; Raubvogel.

alala. i. s. px. rumination or rather the food which is again given upwards by ruminating beasts; das Wiederkauen oder vielmehr

das aus dem Magen wieder heraufgestossene Futter bei Wiederkäuern. Thence

alala gura. (lit. bear the *alala*; das *alala* tragen). *alala d'ã* (lit. to beat the *alala*; das *alala* schlagen, stampfen) and

alalfad'a. 1. ppx. to ruminate; wiederkauen.

alalaza. 3. px. to bray; schreien vom Esel; hängt wohl mit *alaga* zusammen.

alalo. n. s. ox. a lance, spear; eine Art Spiess, Lanze. (Am. *halalo.*)

alaltu. n. s. ox. willow; Weide. (Am. *halaltu.*)

algaleza. i. s. ox. lynx; Luchs.

algo. n. s. ox. dwarf; Zwerg. (Am. *guye.*)

alba'. (— awa) 2. the first signification is probably: to be red-brown; rothbraun sein. — 2. to have diarhoea; Abweichen, Durchfall haben. — 3. to shite; zu Stuhl gehen.

II. *albad'a.* 1. px. id.

albati. n. s. ox. excrement; die Excremente, Koth.

albateza. i. s. px. a banquetor, glouton; Vielfrass, Schlemmer.

albu. adj. ox. (made from the root) red-brown; rothbraun.

ama. adv. px. now; instantly; jetzt, sogleich, auf der Stelle. — 2. soon; bald.

amuma. adv. px. directly; sogleich, schnell.

ama ama or *amama.* adv. always, continually; immer, immerfort.

amai. n. s. ox. order; Ordnung.

amadyadyu. n. s. ox. enemy, adversary, calumniator; Feind, Gegner, Verläumder. I suppose it must be *hamadyadyu*, from *hama*, bad and *dyadya*, to praise. (Am. *amadjadji.*)

amad'a. 1. ppx. to brood, hatch; brüten von Vögeln. — 2. to nurse, tend; warten, bei kleinen Kindern, pflegen, versorgen. — 3. caress, cherish; liebkosen, streicheln.

amad'i. n. s. ox. lap; Schooss.

amad'inko! as an adress: my dear; mein Liebster, mein Bester! (Am. *hamad'a.* 1. ppx. and he seems to use it for embrace, to lie with; umarmen. Im Beischlaf.)

amadi. n. s. ox. mother in law; Schwiegermutter. (Am.)

amala. i. s. px. character, mind, nature, quality; Charakter, Gesinnung, Denkungsart, Natur, Beschaffenheit. *amalan' cabu*, he has a bad character; er hat einen schlechten Character.

amana. 1. ppx. prob. arabic, to believe; glauben. — 2. to trust in; vertrauen. *ini na amane*, he has trusted in me; er hat mir vertraut.

ama. n. s. ox. a beast, perhaps ant-bear; ein wildes Thier, vielleicht Ameisenbär.

amole. n. s. ox. a piece of salt, two hands long, one hand broad and two fingers high, used as small coin; ein Stück Salz, 2 Hände lang, 1 Hand breit und 2 Finger dick, als Scheidemünze gebraucht. It is divided thus; es ist folgendermassen getheilt: *tchabnana*: ½ *amole; kurmana*: ¼ *am; gimazi*: ⅛ *am; gedele* (Am. *fotoqe.* Ag. *gadale.*): ⅛ *am.* Two *amole* make a *mogor; 2 am.* machen ein *mogor.* see these words, also *zanaga.*

ambadja. i. s. px. = *nêntcha*, lion; Löwe. — 2. a name; ein Nom. propr.

ana. 1. px. to hang on, upon, to be connected with; anhangen, verbunden sein mit. *waliti ananiti ademu*, lit. they hanging each on the other walk, i. e. each goes behind the other; wörtl. sie gehen hängend einer an dem andern, sie gehen eng-geschlossen, einer hinter dem andern.

barra atchanu, lit. the year hanging there, i. e. connected with that year which passed, i. e. two years ago; das dort anhangende Jahr, d. h. von jetzt an das zweite, vor zwei Jahren. This word formes also the ordinal and, as I call them, the „social" numbers, *tokotiana. arfanu* etc. see Gram. and became demonstrative pronoun also to mark near things; then it is an affix and answers to *kana*, this, see Gram. Dieses Verb bildet auch die Ordinal- und Gesellschaftszahlen *tokotiana*, *arfanu* etc. vgl. Gr. und wurde ausserdem als Affix. zum Pronom. demonstr. der Nähe, gleichbedeutend mit *kana* z. B. *yomun ani biana d'ufe*, als ich in dieses Land kam. — *itanu* (*itianu* lit. hanging on him; an ihm hängend) the second; der zweite. fem. *itantu* (*itiantu.*)

anan. (*anani*) inv. s. ox. milk; Milch.

anan naga, (lit. to pour milk; Milch giessen, Saft in den Stengel giessen) v. Getreide, to sprout, to thrive halms; in Halme schiessen.

anano. n. s. ox. Leontodon Taraxacum. Bot.

ani. pers. pron. 1. pers. I; ich. — Dative *nati, naf, na*; Accus. *ana, na*; Plur. Nom. *nu* (Ag. *unu*); Dat. *nuti. nuf;* Acc. *nu.* Intens. *anat*", *anio, ano*, ich doch, ich ja. *anio xin djed'e*, ich habe dir doch gesagt. see *o.*

aniza. fni. s. px. (Am. *aniza.* ox.) diploë, substantia spongiosa ossium, die Diploë, der poröse Theil der Knochenenden. There has been formed a verb of this subst.

qnifad'a. 1. ppx. to eat diploë, to gnaw off; abzausen, abnagen.

ango. n. s. ox. strength, force, violence; Stärke, Kraft, Gewalt. *angodan,* with force; mit Gewalt.

aña. i. s. px. a bird, probably Abou Hannes. Bruce App. p. 152.

azabud. i. s. px. Pimpinella Anisum. Bot.

azangira. i. s. px. Datura? Bot.

azena. 1. px. to enter; hineingehen. — 2. to enter by force, to penetrate, pierce; eindringen, mit Gewalt eingehen. *ôli azena,* to step up, to mount; hinauf gehen, oben hineingehen. *djubûnkuni Wâqi azente,* this sin rose into heaven, cried for revenge; unser: diese Sünde schrie zum Himmel (um Rache.)

III. *azenziza.* 2. px. to make one or something enter, to let in, admit; eingehen machen, einlassen.

azi. adv. loc. here; hier. *aziyi,* from here; von hier, von hier weg. *aziyan,* the same, only that the person. pron. *ani* is affixed.

azgari. n. s. ox. a kind of priest; eine Art Priester. — 2. teacher; Lehrer.

açumanimo. adv. ox. (Ag. instead of *hamanuman*) then; dann, hierauf, hernach.

ah. interj. to express wondering and pain; o, ach, Interj. zum Ausdruck von Verwunderung und Schmerz.

aʿe. n. s. ox. pelican; Pelican, onocrotalus.

e.

ē. (*ee*) interj. affirm. yes; ja; also in negative sentences where we say „no"; auch in negativen Sätzen, wo wir „nein" sagen. e. g. *izin nu biranʿ oltani? ēnʿ ollu;* you remain not by us? yes (i. e. no) we remain not; ihr bleibt nicht bei uns? ja (d. h. nein) wir bleiben nicht.

ē djed'a, to say yes, to affirm, assert; ja sagen, bejahen, bestätigen. — 2. to succeed, success; gelingen.

ekera. n. s. ox. hell; Hölle, ein Ort wohin nach dem Glauben der Galla die Bösen verbannt werden. (According to Aman's opinion: ghost, spectre; Gespenst, Geist.)

ega. 1. px. to wait, expect; warten, erwarten. — 2. to heed, guard, have a care; hüten, besorgen, pflegen. — 3. to lurk, watch (in the evil sense); warten, lauern (in böser Absicht.)

II. *egaď'a.* 1. ppx. id.

ege. *n.* s. ox. tail; Schweif, Schwanz. *ege nurra caba,* he has the tail on us, i. e. he is close behind us; this phrase resembles that which I quoted under *aka „aka egezadif egeko waliti hiď'ani na duka adema"* see *aka;* er hat seinen Schweif an uns, d. h. er ist dicht hinter uns; das Bild ist von der Sitte hergenommen, das Vieh mit den Schwänzen zusammenzubinden, damit es nicht fortkann. vgl. unter *aka* eine ähnliche Redensart.

egaď'a. (perh. *egeď'a*) 1. ppx. to wag, fan; wedeln von Hunden. — 2. to flatter, wheedle, cajole; schmeicheln, unterwürfig, hündisch devot sein.

egi. adv. and conj. (Aga) because; weil. — 2. although; obgleich. Perhaps it is the wrongly pronounced *d'egi* which see.

edya. 1. px. unused root of

edyaď'a. 1. ppx. to tread, step upon a thing; auf etwas treten; always constr. with the postp. *ira. ini irà edyaď'e,* he trod upon it; er trat darauf.

eda. (*eď'a*) adv. and. conj. px. but, however, with the indicative; doch, aber, jedoch, mit dem Ind. *eda yomu hidyolenza manati d'acte ini rafe,* but when his children went home, he fell asleep; aber als seine Kinder heimgingen, schlief er ein. Consructed with the participle; mit dem Particip construirt: *eda dargagon kuni iza adjezu feď'eti manati d'okaď'ani,* lit. but – young men – these – him – kill – willing – house – in – concealed themselves, i. e. these young men who would kill him, concealed themselves in the house; aber – Jünglinge – diese – ihn – tödten – wollend – Hause – im – versteckten sich, d. i. aber diese Jünglinge, welche ihn tödten wollten, versteckten sich im Hause. — 2. for, namely; denn, nämlich. — 3. because, since, but when; weil, da, indem aber, with the indicat. and the mood *-yi. Gadyo eda kanam bekne bola litˁe,* lit. *Gadyo* (a name) however, because he did not know this, (he) fell into the hole; *Gadyo* aber, da er davon nichts wusste, fiel in die Grube. *eda ini fayanˁ cabuyi hutun oli axente,* but because he lay ill, thieves broke in above; da er aber krank war, brachen Diebe oben ein.

ededa. ni. s. px. shore; Ufer. — 2. abyss. precipice; Abgrund.

éba. unused root of

éba. n. s. px. blessing; Segen. — 2. congratulation; Glückwunsch. — 3. nuptial present; Hochzeitsgeschenk. *éba d'ã*, to give nuptial presents; Hochzeitsgeschenke geben. see *d'ã*.

III. *ébiza.* 2. ppx. to bless, segnen. — 2. to thank; danken. Galla'sche Bettelregel: *yo argite ebizi, yo d'abte abari*, when thou receivest, bless, when thou doest not receive, curse! wenn du etwas bekommst, segne, wo nicht, so fluche!

ebo. ni. s. ox. spear, lance with two hooks; Speer, Lanze mit zwei nach unten stehenden Widerhaken.

erada. ni. s. ox. bombailliff; Häscher, Gerichtsdiener.

erga. 1. px. to send; schicken, senden. *hafurake na ergi*, lit. send me thy breath, i. e. give me news of thee; wörtl. sende mir deinen Hauch, d. i. gib mir Nachricht von dir. *dura na erge*, he sent me forward; er hat mich voraus gesendet.

erga. n. s. px. messenger; Bote. — 2. angel; Engel.

III. *ergiza.* 2. ppx. to cause to send; schicken lassen.

IV. *ergifad'a.* 1. ppx. to cause to send for one's self, i. e. to borrow; für sich schicken lassen, d. i. entlehnen, borgen.

erbe. n. s. ox. mat, carpet, cloth, drap; Matte, Teppich, Tuch.

êle. n. s. ox. pan; Tiegel, Pfanne.

elelan. inv. s. ox. riding-equipage, horse-trappings; Reitzeug, Zäumung, mit kleinen Muscheln verziert.

elma. -ita and -mta 1. px. to milk; melken.

Warra Elma, a certain Galla-nation; ein gewisser Galla-Stamm.

II. *elemfad'a.* 1. ppx. id. Med.

eñu or *eñuni.* interrog. pron. px. who; wer? quis? quae? Intens. *eñut*?

eza interr. adv. px. where; wo? — 2. whither; wohin? In this sense *ezati* is more used.

ezayi, from whence; woher?

ezuma. mni. s. px. uncle, the brother of the mother; Onkel, Mutter-Bruder.

i.

idyara. 1. px. to build; bauen. This is probably the root of *adyera* and Aman's *idyera*

II. *idyarad'a.* 1. ppx. to build a house or cottage; ein Haus, eine Hütte bauen.

idyari. n s. px. building; der Bau.

idjima. ni. s. px. wood to make a fire by rubbing; das Holz zum Feuer reiben, viell. der Name eines besonderen Baumes. *idjima na buzi,* lay me *idjima* under; lege mir Holz zum Feuermachen unter; *idjima* bedeutet nemlich die Unterlage.

idya. i. s. px. eye; Auge. *idya dyabeza,* lit. to make the eye strong; das Auge stark machen, i. e. to resist, oppose; sich widersetzen, Widerstand leisten. *idyaza bafud'a,* lit. to make the eye go outward for one's self; sein Auge für sich herausgehen machen, i. e. to revenge; sich rächen. *idyiza djallad'a,* lit. his eye is wry; sein Auge ist schief, i. e. he squints, looks obliquely; er schielt. — *idya cature,* lit. cat's eye; Katzenauge, a sort of glass-pearls; eine Art Glasperlen.

itã. (*-awa*) 2. to swell, rise, become thick; schwellen, anschwellen, dick werden. This is probably the root of

ititu. n. s. ox. coagulated milk; geronnene Milch. — 2. cheese; Käse.

ito. n. s. ox. sauce; Brühe, Sauce.

iti. px. Dative of the pers. pron. 3. pers. *ini* which see: him, to him; ihm.

ititu. n. s. ox. coagulated milk; geronnene Milch, see *itã.*

itile. n. s. ox. bed; Bett, Schlafstätte.

ito. n. s. ox. sauce; Brühe, see *ita.*

ifa. 1. px. to be clear, light, bright; hell, licht sein.

II. *ifid'a.* 1. ppx. to be light, to beam; hell sein oder werden, strahlen.

III. *ibza.* 1. px. see Gram. num. 64. to make clear, light, to illuminate, to go before sombody with a torch; hell, licht machen, erleuchten, einem mit dem Lichte vorleuchten. *mé gadi na ibzi,* pray light me down; bitte leuchte mir hinab.

ibza. n. s. ox. light, flambeau; Licht, Leuchte, Fackel.

ibida. i. s. ppx. made from the III f. of the root, fire; Feuer.

V. *ibziza.* 2. px. to make or cause to light; hell machen, leuchten lassen.

VI. *ibzifad'a.* 1. ppx. id. Med.

iftani. adv. temp. px. after to-morrow; übermorgen.

ifte. n. s. ox. a net, so knitted that the light shines through it; Netz, so geflochten, dass das Licht durchscheint.

iya. 1. px. to cry, scream; schreien, rufen, particularly to shout the cry of battle; das Feldgeschrei erheben.

iya. n. s. ox. a beast, probably Jerboa of Bruce (App. p. 121); ein Thier, wahrscheinlich die Jerboa.

iyaa. 1. ppx. to betray; verrathen.

II. *iyafad'a.* 1. ppx. „I cause that something is betrayed or in-„dicated to me; ich mache, dass mir etwas verrathen wird," to find out; nach etwas forschen, ausfindig machen, herausbringen durch Fragen.

III. *iyafadchiza.* 2. id. medial form.

iyafad'z'ifad'a. 1. ppx. (?)

iyuza. 2. px. probably from *iya*, to roar, bellow (of beasts); brüllen, heulen (von wilden Thieren, bes. v. Hyänen.)

ira. postp. aff. px. on, upon; auf, über. — 2. from, of; von, von-weg. If the word to which *ira* belongs ends with a vowel, the *i* of *ira* is assimilated in the following manner: *nara* (instead of *na ira*) from myself; von mir. *ilitera*, upon the bed; auf dem Bette. *zira*, from thee; von dir. *gorora*, upon the hill; auf dem Hügel *nura*, from us; von uns, and in the pronunciation the *r* is then sharpened as if it were *narra*, *itilerra* etc.

A very interesting case occurs in the prayer „*Wacayo laftana*" viz. *mid'an lafa kanarale zit' god'e*, also the grain upon the earth thou hast made; auch das Getreide auf der Erde hast du geschaffen, *lafa kanarale* being thus compounded: *lafa*, earth; Erde — *kana*, this; diese — *ira*, *upon;* auf — *le*, also; auch *ani abakora kana bare*, I have learned this from my father; dies habe ich von meinem Vater gelernt. (*aba - ko - ira.*)

irafad'a. 1. ppx. made from *ira*, lit. to put away from one's self, scl. out of the memory; für sich (aus dem Gedächtniss) wegthun, i. e. to forget; vergessen.

ire. n. s. ox. upper part of the arm; Oberarm, also the corresponding part of animals; auch bei Thieren der entsprechende Theil.

irigu. adv. loc. ox. nowhere; nirgends. — 2. to no place; nirgends hin. see *irge.* (Am. *hirigu.*)

irko. n. s. ox. support, assistance, solace; Stütze, Unterstützung, Trost, Beistand.

irge. *n.* s. ox. place, room, stead; Platz, Ort, Stelle. (Am. *erge.* Ag. *ide* and *irga.*)

irge dyizu, lit. place to sleep; Platz zum Schlafen, nights-lodging; Nachtherberge. *ani irgetokin tà,* lit. I rest on my place; ich bleibe auf meinem Platze, i. e. I do not succeed; ich komme nicht vom Flecke, komme nicht vorwärts, mir gelingt nichts. *irgeko bui,* come on my place, supply my part; tritt an meinen Platz, ersetze meine Stelle. — 2. *irge* as an adv. a) prepos. in, to; in, nach. *irge Hamboti d'alad'e,* I am born in *Hambo;* ich bin in *Hambo* geboren. (Ak.) b) adv. loc. whither; wohin. *irge ini ademe anim' beku,* whither he has gone I don't know; wohin er gegangen ist weiss ich nicht. (Diese Bedeutung ist durch die besondere Ausdrucksweise der Relation in der Galla-Sprache erklärlich. vgl. Gram.) c) conj. when, since, since that time; als, da, seit, seitdem.

Comp. *irgazi* (*irge azi*) till here, said of places and times; bis hieher, von Ort und Zeit. — 2. since that time; seit jener Zeit, seit dem. *irgazimo ano amale içen' agarre,* since that time I have never seen her; seitdem habe ich sie nicht mehr gesehen. (Ag.) — *irgataka.* ox. (*irge toko*) at once, with equal steps; zugleich, mit gleichen Füssen, gleichen Schritts. — *irigu.* ox. adv. loc. nowhere; nirgends. — 2. to no place; nirgends hin. When constructed, *irigu* (Am. *hirigu*) needs still the negative *hin,* like *homa* which see; obgleich negatives Wort, bedarf *irigu* doch noch der Negation *hin* wie *homa. ana irigun' d'acu,* I go nowhere; ich gehe nirgends hin.

irba. 1. px. to twirl, beat up; quirlen.

ilala. 1. px. to see, regard, behold, look on; sehen, anschauen, betrachten, also fig. to regard, take for; ansehen, betrachten als. *aka abako zi ilala,* I regard thee as my father; als meinen Vater betrachte ich dich. — 2. to look out for a thing; sich um etwas umsehen, bemühen. — 3. to taste; verkosten, vorher versuchen. — 4. to be curious; neugierig sein. *ani ilalad'a aka* etc. I am curious whether etc. ich bin neugierig ob u. s. f.

ilala. n. s. ox. view, prospect; Aussicht.

ilalad'a. 1. ppx. to be cautious, take care; vorsichtig sein, sich vorsehen, in Acht nehmen.

III. *ilaldchiza.* 2. ppx. to cause to be seen, to show; sehen lassen, zeigen.

ilkan. inv. s. ox. tooth; Zahn. — 2. bill, beak of birds; Schnabel bei Vögeln.

Magm. ilkanin namni git'umtu fira, with the teeth all men are friends, i. e. to smile upon one shows friendliness, but still those men may not be true friends in thought; mit den Zähnen sind alle Menschen verwandt, d. i. einem freundlichen Gesicht darf man nicht blindlings trauen.

ilkan dura, the fore-teeth; Schaufelzähne.

ilkan dyala, incisor; Schneidezahn.

ilka. n. s. ox. a bracelet of ivory, ornament of women; ein Armring von Elfenbein, Schmuck der Frauen.

ilke. n. s. ox. sting of a bee; Stachel der Biene.

ilbora. i. s. px. armlet of ivory, worn by men after they have killed an enemy; Armband von Elfenbein, Zierde eines Kriegers. (Am. *irbora,* which proves that it is the Amharic *IRBORA*: or perhaps this is taken from the Galla and the word is related to *ire,* which means that limb on which this decoration is worn.)

ilma. i. s. px. son; Sohn. — 2. child in gener; Kind. — 3. the young of beasts; das Junge bei Thieren. fem. *ilmo.* pl. *ilman,* per abusum *iman.*

ilmole. n. s. ox. (contr. fr. *ilma* and *hola,* sheep) lamb; Lamm.

imada. ni. s. ppx. see *himata.*

imala. n. s. ox. perhaps Sassa. Bot. see Bruce App. p. 28.

imaltu. n. s. px. (Am. instead of *nagade*) merchant; Kaufmann, Händler. — 2. caravan; Karavane.

imimã̃. (*-awa*) 2. to drip, drop; tröpfeln, träufeln.

imiman. inv. s. ox. tear; Thräne.

ini. px. person. pron. 3. pers. he; er. Dat. *iti.* Acc. *ixa.* fem. *ixin, ixiti, ixi.* Intens. of the masc. *ixat'* used as Nomin.

ini kana, the other; der andere.

inimida. adj. px. soft, sweet, pleasing; sanft, freundlich, lieblich (?)

indchidchi. n. s. ox. louse in the clothes; Kleiderlaus.

indchilala. i. s. ox. Nesun. Bot.

indjiran. inv. s. ox. louse; Laus allg.

indalla. i. s. px. girl, maid; Mädchen, Jungfrau. — 2. daughter; Tochter.

indallo, contr. from *iddallako,* my girl, my love; mein Mädchen, Liebchen, Schätzchen.

indiditcha. i. s. px. crash; Krachen allg. — 2. thunder; Donner. see *gunguma, mandia, cacawe* and *bakaka.*

iza. px. demonstr. pron. he; er, derjenige, das lat. is, properly the Accus. of *ini.* As to its relat. function see Gram. Intens. *izat.*

iza kana, this here, masc. & neutr; dieser, dieses hier.

izin. ox. person. pron. 2. pers. pl. you; ihr, Dat. *iziniti.* Intens. *izint.*

izi. n. ox. person. pron. 3 pers. sing. fem. she; sie. (Ag. *iz'e.* Am. *içi.*) *iz'in kanizin kan,* the one or the other (fem.); die eine oder die andere.

iz'u. interj. which is ejaculated in hounding a dog; das Wort das man beim Hetzen eines Hundes gebraucht. *iz'u, iz'u!* sst! sst! gss! gss!

O.

o. interj. as an answer upon a call; Interj. als Antwort auf einen Zuruf. *ya nitiko wame, o djed'te,* wife called he, *o* said she; Frau rief er, *o* sagte sie. It is singular, that by this interjection the following verb can be formed:

oad'a. 1. ppx. only by affixing the syllables *-ad'a.* see Gram. inf. *oad'z'u,* to answer; antworten. I formerly wrote *owad'a,* but now I see no reason which requires a *w* nor an *h* nor a *ç*; this *o* is merely the vowel and nothing else and without all addition the syllables *-ad'a* are affixed as it occurs everywhere. — *oad'a* is constructed with *dyala. maf ati na dyala oad'z'u-did'ta?* why doest thou not answer to me; warum antwortest du mir nicht?

-o. adv. affix, certainly; ja, doch. *nuo naga cabna,* we are certainly in peace; wir haben ja (doch) Friede.

oka. n. s. ox. hay; Heu.

okote. n. s. ox. a pot for cookery; ein Topf zum Kochen. *okote zibila,* an iron pot; ein eiserner Topf.

okole. n. s. ox. milk-pot; Milchtopf, Milchgefäss. — 2. a certain measure; ein gewisses Mass.

ogeza. i. s. px. physician; Arzt.

ogdi. n. s. ox. floor, trashing-floor; Tenne, mit Thon belegt und geglättet

otche. n. s. ox. Probably exists also a word *otchã̃*, or the word is related to *otʳã̃*.

otʳã̃. (-awa) 2. to be yellow; gelb, weisslich gelb sein.

otʳã̃. adj. ox. yellow; gelb

otʳã̃. n. s. ox. yelk; Eidotter, das Gelbe im Ei.

oto. (Ag. and Am. *utu)* px. conj. when, as, during; als, da, während, c. indicat. *oto ademani, argani*, when they walked, they saw; als, während sie gingen, sahen sie. In this sense it is also constructed with the mood *-yi. oto kaďuyi*, as he ran; als er lief, während des Laufes. — 2. conj. temp. when; wann, wenn. *oton ani burgati ďufe atamitan ďuga*, when I come to a source how shall I drink; wann ich zu einer Quelle komme wie will ich trinken. — 3. conj. condit. if; wenn. *oto ati kaleza gugurte ama dubiñ dyiru*, if thou hadst sold it yesterday now there would be no rumour of it; wenn du es gestern verkauft hättest, wäre jetzt kein Gerede. — 4. with the negation and a certain mood of the concerned verb: without that; mit der Negation und einem davon regierten eigenthümlichen Modus des Verbi: ohne zu, ohne dass. *oto ini homa hiñaďin ole*, he passed the day without eating anything; er brachte den Tag zu, ohne etwas zu genlessen. In the same construction: before that, ere that; ehe dass, bevor dass. *oto ini bozona hillitʳin iza cabani*; before he reached the forest they caught him (lit. when he the forest not entered); ehe er in den Wald hinein kam packten sie ihn (wörtl. als er in den Wald nicht eingetreten war). — 5. followed by the adverb *le*: although; mit darauffolgendem Adverb *le*: obgleich, wenn auch. *oto lonzani fuďaďanite manaza himfuďani*, although they take their cattle, their houses they cannot take; wenn sie auch ihr Vieh mitnehmen, ihre Häuser können sie doch nicht mitnehmen. — 6. that; dass. *ani feďa oto nu atchi dyirana*, I would we were there; ich wollte dass wir dort wären.

oda. n. s. ox. Bot.

odongorra. i. s. px. Bot. Rhynebosia Sennaarensis. Hochet.

odu. n. s. ox. account, narration; Erzählung.

odeza. 1. px to report, relate, recount; erzählen, berichten.

ofa. 1. px. to drive (cattle); langsam vor sich her treiben (Vieh.)

II. *ofad'a.* 1. ppx. id. *ofad'e ofad'e gale,* driving (the cattle before him) he went home; (das Vieh) vor sich her treibend kehrte er heim.

ofi. of. oflali. see. *ufi, uflali.*

oba. n. s. ox. noon; Mittag. *oba dyabi.* lit. noon of the calves, the time when the cattle are watered; wörtl. Mittag der Kälber, die Zeit, wenn das Vieh getränkt wird. Von *oba* wird dann mit den Cardinalzahlen weiter gerechnet, um die genauere Zeitbestimmung für den Nachmittag zu haben, also: *oba lamuli, oba zaditi, oba afuriti, oba z'aniti* u. s. f.

obaza. 2. px. to cause the dinner to be taken, to feed, fodder; Mittag machen lassen, füttern. By this verb and yet by the accent of *oba* it is to be seen, that it is primitively a verb the simple root of which is never in use (*oba* px. or *obã*).

oboleti. n. s. px. sister; Schwester. It is the feminine of the following.

oboleza. i. s. px. brother; Bruder. Vocat. abbr. *ya ob,* instead of *ya obolezako,* o my brother; o mein Bruder; Plur. *obola* and *oboloni,* brothers; Brüder. — 2. brothers and sisters; Geschwister.

obza. 1. px. (doubtless the III f. of a rot *oba* not yet found) to be comforted, appeased; getröstet, begütigt sein. — 3. to be confident, courageous, to trust; getrost, muthig, vertrauensvoll sein.

obziza. 2. ppx. to comfort; trösten.

owara. 1. px. see *awara.*

owala. 1. px. *owaldigeza. i.* s. see *awala.*

owença. i. s. px. a twig with the leaves on it; ein Zweig mit Blättern, Laub.

owᶜa. 1. px. to be hot, to burn; heiss sein, brennen. *adun owᶜa,* the sun burns; die Sonne brennt, es ist sehr warm.

owᶜa. adj. px. hot; heiss. — 2. fresh, new; frisch, neu.

III. *owᶜiza.* 2. ppx. to make hot, to warm, to make fire; heiss machen, heitzen. — 2. fig. to exceed, carry too far, exaggerate; übertreiben. This last signification has especially:

IV. *owᶜifad'a.* 1. ppx. *ini madaza owᶜifad'a,* lit. he makes his wound hot; er macht seine Wunde heiss, i. e. he exaggerates the pain of it; er geberdet sich als sei seine Wunde sehr schmerzlich (während dies nicht der Fall ist.)

oria. 1. ppx. to attack, assail; feindlich auf einen losgehen, angreifen. — 2. to trouble, make uneasy; beunruhigen.

III. *orixa.* 2. ppx. to cause to be assailed; angreifen lassen.

oru. n. s. ox. fruit in gen. then espec. grain; Frucht im Allg. dann bes. Feldfrüchte. *roo oru d'acte,* the goats went into the corn; die Ziegen gehen in die Frucht, weiden Schaden.

oromo. n. s. ox. the name by which the Gallas call themselves in comparison with other nations and which doubtless relates to their faith; der Name, den sich alle Galla anderen Nationen gegenüber beilegen und der sich auf ihre religiösen Verhältnisse bezieht.

orma. i. adj. and. subst. px. foreign, extraneous, appertaining to another; fremd, einem Anderen gehörig, the contrary of *warra,* appertaining to the family; das Gegentheil von *warra,* der Familie, dem Stamme angehörig.

orma. i. s px. the other, der Andere. *lon kan orma gil'umtu Gaderoti tau,* the cattle of all others is in *Gadero*; das Vieh aller Anderen ist in *Gadero.*

ilma orma, a certain-Galla tribe; ein gewisser Galla-Stamm, if it must not be: *ilma oromo.*

ola. 1. px. the first signification is: to go upwards after having been below; von einem niedrigen Ausgangspunkt gegen oben fortgehen. The idea seems to be taken from the apparent motion of the sun; das Bild scheint von der scheinbaren Bewegung der Sonne hergenommen zu sein, daher die zweite hieraus hervorgehende Bedeutung. — 2. to pass the day; den Tag zubringen, im Gegensatz zu *bula,* to pass the night; die Nacht zubringen. Hence the forms of greeting: *naguman olte?* lit. hast thou passed the day in peace? i. e. good evening; hast du den Tag in Frieden zugebracht? für unser: guten Tag, guten Abend. *nagan oli* or *nagaiti oli,* pass the day in peace: bringe in Frieden den Tag zu, bei der Trennung von zwei Personen während des Tages. — 2. to pass by, pass over; vorbei- vorübergehen. *boken'i ole,* the rain has passed over; der Regen ist vorübergegangen. — 3. to neglect, slight, miss; versäumen, vernachlässigen. In this sense it is usually compounded with *caba* or *cabdo,* duty; Pflicht, lit. to pass by one's duty, to break a promise; an seiner Pflicht vorbeigehen, nicht Wort halten, sein Versprechen brechen. *malif izin kaba kezani*

oltani, why did you not keep your promise; warum habt ihr euer Wort gebrochen? — 4. verb. auxil. negat. (see Gram.) constructed with the postp. *dyala. ini na dyalan olu*, he neglects me not; er übersieht, vergisst mich nicht, wörtl. er geht nicht an mir vorüber.

oli. lit. the imperative mood of *ola* is advervially used: up, upward; hinauf. *oli kod'u*, come up; komm herauf, lit. go upcome; geh aufwärts – komme.

It forms the following compounds:

oli djed'a, lit. to say *oti*, i. e. to get up, rise; wörtl. *oli* sagen, d. i. aufstehen, sich aufrichten.

oli kaa, to lift up; aufheben. — 2. to keep, spare; aufbewahren, nehmen, aufheben.

oli fud'a, to lift up something upon the head; aufheben, aufnehmen ein Gefäss auf den Kopf.)

olba. n. s. ox. (*oli-bā*) hill; Anhöhe, Hügel. — 2. stair; Stiege, Treppe.

ola. n. s. ox. neighbour; Nachbar, aus der Bedeutung „vorbeigehen" zu erklären, denn diess thut ein Nachbar häufig.

olgad'a. 1. px. to put on one's cap; aufsetzen, eine Mütze. Von Frauen, das Kleid über den Kopf nehmen.

olofa. interj. ppx. speaking to animals, wo! etc. Zuruf ans Vieh. contrary of *gadofa;* das Gegentheil von *gadofa*.

III. *oldcha*. 1. px. to cause to pass over, to detain, keep off, defend; vorbeigehen lassen oder machen, abhalten, beschützen, vertheidigen. *zababi na oldchi*, keep the danger from me; schütze mich vor Gefahr.

oloba. interj. ppx. probabl. the misunderstood *olofa*. Zuruf an das Vieh, see *gadofa*.

olgad'a. 1. ppx. (Am. *hagugad'a*) to cover the head; den Kopf bedecken, sich mit einem Tuche oder Kleide ganz verhüllen. — 2. to dress, said of women; sich ankleiden, von Frauen.

ombori. n. s. ox. Bot. Triticum, wheat; Waizen. (Am.)

ona. 1. px. to be empty, abandoned; leer, verlassen sein

ona. n. s. ox. an abandoned house; ein leeres, von den Bewohnern verlassenes Haus.

onne. n. s. ox. heart; Herz als Theil des Leibes.

u.

uka. ni. s. px. a bag which is formed by taking a *walu* (which see) about the shoulders and wherein the women carry their children; der durch das Umnehmen (*olgaď a*) eines Tuches (*walu*) gebildete sinus, worin Frauen ihre Kinder tragen. This word is probably the root of the following.

ukama. 1. px. to shut, to close the mouth; den Mund zuhalten, intr.

III. *ukamza.* 1. px. to stop the mouth, to choke, smother, suffocate; den Mund verstopfen, ersticken, trans.

IV. *ukamfaď a.* 1. ppx. id. — 2. to be conccaled; versteckt sein. — also flg. to be hardened, obdurated; verstockt sein.

uguge. n. s. ox. dove, pigeon; Taube. (Am.) see *bulala.*

uguma? — zit' ugum! a form to greet or to thank; Begrüssungs- und Dankformel in dem Sinne: Gott segne dich. Aman kennt das Wort nicht.

utuba. n. s. ox. pillar; Stützbalken, Pfeiler.

utʳala. 1. px. to leap, jump, spring; springen.

utʳalo. n. s. ox. cough; Husten bei grosser Verschleimung der Bronchien. also *utʳala. n.* s. ox.

udan. inv. s. ox. the human excrements; die menschlichen Excremente. *udan haga.* 1. px. to deliver them, to stool; sich derselben entledigen.

udela. i. s. px. crupper; der Schwanzriemen bei Pferden. see *hudela, hudelaď a.*

ufi. px. reflex. pron. one's self, himself, herself, itself, themselves; sich. — 2. self; selbst, so dass es auch bei der 1. u. 2. Pers. Sing. und Plur. vorkommen kann (Am. *ofi. of.*)

uflali. (*oflali.*) *n.* s. ox. (*ufi* and *ilala*, to see; sehen) looking-glass, mirror; Spiegel. Durch den Handel der *Nagade* sind die kleinen rothen Nürnberger Spiegel bis in jene Gegenden gekommen.

uffaď a. 1. ppx. to dress one's self; sich anziehen, ankleiden. see Gram.

uwiza. 2. ppx. to dress; anziehen, ankleiden, trans. Always constr. with the postp. *-ti. ani aiti uwiza*, I dress thee; ich kleide dich an.

ufayi. interj. to express weakness and pain; Interj. zum Ausdruck von Müdigkeit und Schmerz, ach! wehe!

uwiza. 2. ppx. to dress; ankleiden. see *ufi.*

ura. 1. px. to pierce, perforate; durchbohren, durchstechen, mit spitzigen Instrumenten verwunden. — 2. used of copulation of the sexes; vom Beischlaf gebraucht. — 3. to penetrate; durchdringen. — 4. fig. to perceive, to penetrate by knowledge; mit dem Verstande durchdringen, einsehen, verstehen. *idya Wac̣ kaba ùra,* the eye of God penetrates the wall; Gottes Auge durchdringt die Wände. (Ag.)

III. *urziza.* 2. ppx. to cause to pierce; durchbohren lassen etc.

urga. n. s. ox. a disease, probably indigestion; eine Krankheit, wahrscheinlich Unordnung in den Verdauungsorganen.

urgã. (*-awa*) 2. to smell, scent; riechen, duften. intr.

urgoftu. n. s. ox. spice, aromatics, incense; Gewürz, Spezereien, Weihrauch.

urdji. n. s. ox. star; Stern.

ula. 1. px. to incense, perfume; räuchern. — 2. to suffocate; ersticken. trans.

II. *ulad'a.* 1. ppx. id. — 2. to be smothered; ersticken. *ara ulad'e due,* he was smothered in the smoke; er erstickte im Rauche.

ule. n. s. ox. staff, stick; Stab, Stock.

ule dimtu, the red staff by which the deceased is measured and which is carefully preserved; der rothe Stab, womit die Todten gemessen werden und der zum Andenken aufbewahrt wird.

ulule. n. s. ox. flute, whistle or another wind-instrument; Flöte, Pfeife, wenigstens ein Blasinstrument. *ati ulule afufu bechta,* doest thou know to play the flute; kannst du die Flöte blasen?

ulfã. (*-awa*) 2. to be heavy; schwer sein von Gewicht. — 2. to be important, considerable, noble; wichtig, angesehen, vornehm sein. — 3. to be loud, strong (voice); laut sein, von der Stimme. — 4. to be pregnant, big with child; schwanger sein.

ulfa. adj. px. heavy; schwer von Gewicht. — 2. fig. important, considerable, noble; wichtig, vornehm, angesehen. — 3. loud (of the voice); laut. — 4. pregnant, big with child; schwanger. *Wacayo ulfad'a,* heaven is pregnant, i. e. full of clouds; der Himmel ist schwanger, d. i. voll Wolken.

II. *ulfad'a.* 1. px. = *ulfã,* to be heavy; schwer sein, etc.

III. *ulfeza.* 2. px. to make heavy; schwer machen. — 2. to get with child; schwängern. — 3. to revere, honour, worship; ehren, Achtung bezeugen. — 4. to enhance, make dearer; yertheuern.

V. *ulfadz'iza.* 2. px. id. excepting the 3d signification; dasselbe mit Ausnahme der dritten Bedeutung.

zagale ulfad'a, to make the voice strong, to speak aloud; die Stimme schwer machen, erheben, laut sprechen.

ulfin. inv. s ox. a bull; grosser Ochse, also it may be the name of another particular species of beasts.

ulmae. n. s. px. Bot.?

uma. 1. px. to create, form, only said of God; erschaffen, bilden, nur von Gott gesagt.

uma. adj. px. created; erschaffen. — 2. cultivated; gebildet. — 3. honest, dutiful; ordentlich, rechtschaffen. *aka nama umati zi zee,* I considered thee as an honest man; ich habe dich für einen rechtschaffenen Mann gehalten.

uma. n. s. ox. work; Werk. — 2. nature, world; Natur, Welt oder ein ähnlicher allgemeiner Begriff. *uma Wacayoti hinkolfin,* do thou not laugh at any of God's works; über ein Werk Gottes lache nicht! *Magm.*

una. 1. px. to sip, sup; schlürfen. — 2. to taste; verkosten. — 3. to junket; naschen.

III. *unziza.* 2. ppx. to permit to be tasted; verkosten, naschen lassen.

ungae. n. s. ox. Bot. Vicia.

ungodji. n. s. ox. a pastry-work; ein Backwerk.

ungudae. n. s. px. mushroom; Pilz, Schwamm.

k.

-ka. interj. affix, then, the french „donc"; doch. *ilalika!* sieh doch! — *taika!* pray sit down! prenez donc place, setz' dich doch!

kâ. (*-aa*) 1. to rise, get up; aufstehen. — 2. constructed with the mood *-ti*: to begin, commence; beginnen, anfangen. *ini iyuti, hodja-d'z'uti kae* lit. he rose to the crying, working; er stand zum Schreien, Arbeiten auf, i. e. he began to cry, to work; er fing an zu schreien, zu arbeiten. — 3. likewise with *-ti*: to fall

upon, attack; wieder mit *-ti*: angreifen, anfallen. Very often the verb *kâ* is quite redundant; sehr häufig steht *kâ* pleonastisch.

lafa kaetan, kateti, kaeti and so throughout all persons: for nothing, invain, to no purpose; umsonst, vergeblich, ohne Grund. lit. rising I, rising thou etc. from the earth; ich, du, er etc. von der Erde aufstehend.

II. *kad'a.* 1. px. to rise for one's self; für sich aufstehen.

III. *kaza.* 2. px. to lift up; take up, raise, to erect, establish; aufheben, in die Höhe heben, aufrichten, erbauen.

IV. *kafad'a.* 1. ppx. the medial form of the III. f. das Medium von *kaza.*

V. *kaziza.* 2. ppx. to have raised or lifted up, to cause something to be raised; aufheben, aufrichten, erbauen lassen.

VI. *kazifad'a.* 1. ppx. the med. f. of the V. f. das Medium von *kaziza.*

kazu. n. s. ox. formed from the III. f. of the root: so much as a man can take or lift up, a portable burden, arm-ful; so viel als ein Mann aufheben kann, tragbare Last. *mê koran kazuke fidi kod'u,* lit. pray - wood - *kazu* - thy - bring - come; bitte - Holz - *kazu* - dein - bring - komme, i. e. pray bring an arm-ful of wood; ich bitte bring einen Arm voll Holz.

kâ. (*-aya*) 3. see Gram. to put, lay, place; setzen, stellen, legen. — 2. to keep, reserve; aufheben, aufbewahren; also *oli kâ.*

II. *kayad'a.* 1. ppx. to put, lay or place one's self; sich stellen, legen. *hamarti kayad'a,* lit. to put on a ring, i. e. to affiance; einen Ring anstecken d. h. verloben.

III. *keza.* 1. (?)

kakad'a. 1. px. to swear, take an oath; schwören, einen Eid ablegen.

kakiza. 2. ppx. to cry like a hen which has laid an egg, to cackle; schreien wie eine Henne, wenn sie ein Ei gelegt hat, gackern.

kadyela. 1. px. to desire, wish; begehren, wünschen, gierig sein. — 2. to be eager, libidinous, partic. said of beasts; begehrlich, geil sein (von Thieren, Hunden etc.) constructed with the Accus.

kadyeltu. n. s. ox. a longing person; lüsterner, begehrlicher Mensch.

kăd'a. 1. px. to run; laufen. *oto kad'uyi,* whilst he ran; während er lief. (the mood *-yi* depending on the conj. *oto* see Gram.) *ani dubi kanara kad'e.* lit. I ran over this word; wörtl. ich bin über diess Wort gelaufen, habe es nicht beachtet, überhört.

kaď'u. n. s. ox. course, run; Lauf.

III. *kaď'ź'iza.* 2. ppx. to cause to run; laufen machen, laufen lassen. — 2. to gallop; gallopiren.

kaď'ź'faď'a. 1. ppx. to twist something out of one's hand, to snatch away, rescue; einem etwas entwinden, was er fest hält. I have placed this word here, but still I am not sure, whether it is derived from the root *kaď'a;* yet in all probability it belongs to those verbs called by me „the natural sound imitating verbs." Ich habe dieses Wort unter den Stamm *kaď'a* gestellt, obgleich es vielleicht besser als eignes Wort zu betrachten und als Onomatopoeticon zu behandeln sein möchte.

kaď'aď'a. 1. ppx. to pray, beg; beten, bitten, always constr. with the postp. *-n* (*-ni*). *Wacayon afan agabudan kaď'aď'u!* pray to God with an empty mouth; bete zu Gott mit nüchternem Munde! — *κατ' ἐξοχ.* to ask for one in matrimony; zur Ehe begehren, um ein Mädchen anhalten. infin. *kaď'aď'ź'u.*

kaď'aď'u. n. s. ox. beggar, mendicant; Bettler.

kaď'a. n. s. ox. prayer; Gebet. This substantive proves, that the root of this verb must be „*kaď'a*" although I have never found it; dieses Substantiv beweist die einfache Wurzel *kaď'a,* obgleich sie nie vorkam.

kaba. 1. px. to construct a wall; eine Wand, Mauer aufrichten.

kaba. n. s. px. wall; Wand, Mauer.

kabala. n. s. ox. the inside of the hand, palm; die innere Handfläche, palma. *mé kabalake ne kenni,* pray give me a hand-ful (so much as thou canst seize with the hand); bitte gib mir eine Hand voll. — 2. a blow with the inside of the hand, a flap; ein Schlag mit der inneren Hand, Ohrfeige.

kabéla. 1. px. to have grease on the feet or legs; Auswüchse an den Füssen haben (von Thieren). — 2. to be stiff, unhandy; steif, linkisch sein.

kara. n. s. ox. way, road, street; Weg, Strasse. *karati,* on the road; auf dem Wege. — 2. opportunity, way, means, expedient; Weg, Mittel, Gelegenheit. — 3. followed by the postp. *-ti*: instead of; anstatt.

kara ñaď'a, lit. I eat the way; ich esse den Weg, i. e. I make a way invain; einen Weg umsonst, vergeblich machen.

kara. i. (?) px. (ox.) herd, drove; Herde.

karole. n. s. ox. whoop, (bird); Wiedehopf.

karu. n. s. px. (Ak. *karʃu*) the opening or chink between the two upper fore-teeth which is filed larger in order to spit trough; der Spalt zwischen den beiden oberen Schaufelzähnen, der Behufs des Durchspuckens eigens ausgefeilt wird. — 2. the female privities; die weiblichen Schamtheile.

karkarza. 1. px. to warm; wärmen. The root has not been found; das Wurzelwort konnte nicht aufgefunden werden.

karra. i. s. px. gate; Thor. Aman believes that this word and *kara,* herd, are the same, because *karra* signifies properly the wicket of an inclosure for cattle; perhaps also *kara. n.* participates in this relation. Aman hält *karra* und *kara. i.* für dasselbe, weil es eigentlich Pferchthor heisse; vielleicht ist auch *kara. n.* in diese Sippschaft zu stellen.

karriza. 2. ppx. to be dull, stupid, senseless; dumm, thöricht sein. (Am. *korriza.*)

karrfafã. (-awa) 2. to spatter, said espec. of a heavy rain, when it falls upon the earth; „von unten regnen", d. i. von unten in die Höhe spritzen bei starkem Regen.

III. *karrfafeza.* 2. px. to wet thoroughly, to soak; durchnässen, durchweichen.

kalala. n. s. ox. branches with leaves, partic. of „*meeça*" which are carried before when the Gallas go to sacrifices or when the warriors return from war or chase; Zweige mit Laub, bes. von *meeça,* die bei Opfern und vor siegreich heimkehrenden Kriegern oder Jägern hergetragen werden. Aman called every sort of Liana „*kalala*"; Aman gab diesen Namen jeder Schlingpflanze, Winde etc.

kalatcha. n. s. ox. staff wreathed with branches of „*meeça*" used in taking an oath; ein mit Zweigen von „*meeça*" umwundener Stab, der bei Ablegung eines Eides gebraucht wird. Vielleicht bedeutet das Wort eine besondere Eidesformel. It was impossible to get a satisfactory knowledge of the singular custom followed in taking an oath. It occured but once in a dictation of Akafed'e: *Gadyo lafto Michaila dyalati kalatchan kakad'e; ini kalatcha mutʃad'a „hori ani cabu Wacayo gêekoti ha „mutʃad'u ha balʃexu!" djed'eti.* lit. *Gadyo* swore under the *lafto Michaila* (a tree consacrated to worship) with the *kalatcha;* he licked at the *kalatcha,* saying: „the fortune I have, „may God lick out of my dwelling and disperse it, if etc."

Gadyo schwur unter dem *lafto Michaila* (einem dem Cultus geweihten Baume) mit dem *kalatcha*, er leckte das *kalatcha* ab und sprach: „Gott soll das Vermögen, das ich besitze, aus „meiner Wohnung lecken und es zerstreuen, wenn etc.“ Es ist diess der einzige Fall, dass in den Dictaten des Akafed'e vom Schwören die Rede war, und ich konnte deshalb die eigenthümlichen dabei beobachteten Gebräuche der Galla nicht genauer erforschen; indess geht aus der angeführten Stelle hervor, dass die von Lobo, Th. I. pag. 80 ff. angegebene Art zu schwören nicht die einzige ist; hat ja auch Bruce, II. 214 ff. eine andere referirt.

kaleza. adv. temp. px. yesterday; gestern.

'*kalezuma.* ppx. exactly yesterday, just yesterday; gleich, gerade gestern, erst gestern. *ani halezuma iza arge*, I saw him but (just) yesterday; ich sah ihn erst gestern.

kalo. n. s. ox. (also *kale*) a tanned, curried skin, hide; ein gegerbtes Fell. *kalo (kale) geranza*, tiger-hide; Tiegerhaut.

kalo. n. s. ox. meadow, orchard near the house; Garten, Wiese, Grasplatz, nahe an der Wohnung.

kami. interrog. pron. who, which; quisnam, quaenam, quidnam? welcher, e, es? usually compounded with *iza. izakamtu ulfad'a*, which is heavier? welches ist schwerer? — 2. how much, how many? wie viel? *holonikczani kami*, how many sheep have you; wörtl. eure Schafe, wieviele (sind ihrer?) — 3. how often; wie oft?

kamiza. fni. s. px. shirt, undergarment; Hemd, Unterkleid. arab. — 2. the name of the first day of the week, synonymous with *gifti;* der erste Wochentag, gleichbedeutend mit *gifti.* (Akaf. *kamzi*, which seems to prove that it is taken from the Arabians, especially because the foregoing day is called by the Gallas *Arbi.* — But in the Darfurian language sunday is also called *kamíz.* — ?

kan. relat. conj. and. prep. see *kana.*

kana. (abbr. *kan*) Nom. *kuni.* px. demonstr. pronoun, this; dieser, e, es, thence

kan. 1. relative, who, which; welcher. see Gram. *nama qil'umtu kan lafara tau*, all men who are upon the earth; alle Menschen, die auf der Erde sind. — 2. prep. from, of; von. *budeni kuni kan eñuti*, this bread from whom does it come? dieses

Brod, von wem ist es? — 3. conj. that, in order to (involving the relative); dass, damit (die Relativ-Bedeutung mit einschliessend). *miď an kan nu dyiranun zit goď e*, the corn we ought to live upon hast thou made, frumentum quo viveremus tu fecisti; das Getreide auf der Erde, von dem wir leben sollen, hast du geschaffen. The *-n* annected to *dyiranun* is the character of the ablative case which, instead of being placed to „*kan*" hangs singularly on the verb and answers to the french „en" or the italian „ne". see Gram. — 4. why; warum. *kan ati akana gozifte zit beka*, why thou didst make it thus, thou knowst it; warum du es so geschehen liessest, weisst du. — 5. followed by the particle *-f*: therefore, because; deshalb, weil. *kanan ani adjefna djeď efi*, because I said: let us kill; weil ich sagte: lass uns tödten.

kanaf. (*kanafan*, compound from *kana-fu-ani*), for that reason; desswegen.

kanumaf. (*kanumafan*) only on that account; nur deshalb.

kanarati. (*kanumarati*), lit. *kana-ir a-ti*, therefore, only therefore; deshalb, nur deshalb.

akana. (*aka-kana*) as this, so; wie dieses, so, auf diese Weise.

kanafeza. i. s. px. an old man; alter Mann; Greis.

kaniza. fni. s. px. bee; Biene.

kaniza fagi. lit. jew-bee; Judenbiene i. e. wasp; Wespe.

kaça. adj. px. if not a verbal root, tame, mild, said of plants (without thorns) and beasts; fromm, zahm, von Pflanzen (Dornpflanzen sind wilde) und Thieren.

kazala. i. s. px. coal; Kohle.

kazu. n. s. ox. made from the III f. of *kã* which see: so much as a man can take or lift up with his arms, an arm-ful; so viel als ein Mann mit den Armen fassen oder aufheben kann, ein Arm voll. Often the adject. *gutu*, full, is added; oft steht noch das Adj. *gutu*, voll, dabei. *ebo kazu gutu*, an arm-ful of spears; ein Arm voll Lanzen.

kazakaztu. n. s. ox. nat. sound, talker, babbler; Schwätzer. — 2. calumniator, backbiter; Verläumder, Verplauderer.

-ke. possess. pron. II. pers. Sing. affix, thy; dein. Respecting the form *kanketi* see Gram. num. 227. 4.

kefo. n. s. ox. Bot. Ocymum odoratissimum.

kela. *n.* s. ox. gate, door, espec. that which is made through the rampart (*bero* which see), greater than *balbala;* Thor, welches durch die Schutzhecke (*bero*) geht, grösser als *balbala.*

kelo. *n.* s. ox. a flower on the blooming of which the *Maczala* or the springfeast is celebrated: the new-year of the Gallas in the middle of September; it falls at the same time with the Michael-feast of the Abyssinians and the whole solemnity seems to be borrowed from them. see *Maczala;* eine Blume, viell. Stevia orientalis, von deren Aufblühen der Beginn des Frühlings gerechnet, d. h. das *Maczala*-Fest (vgl.) gefeiert wird.

kenna. 1. px. to give; geben. — 2. to give as a present, bestow upon; schenken.

-keña. possess. pron. I. pers. plur. our; unser. Respecting the form *kankeña* see Gram. num. 227. 4.

keñan. inv. s. ox. ceiling; Decke eines Zimmers, Plafond, hängt entweder mit *keza* oder mit *kā* zusammen, wahrscheinlicher aber mit dem ersteren; dasselbe ist auch bei dem unten folgenden *kezuma* der Fall.

keza. px. postp. in, into; in, auf die Frage wo? und wohin?. — 2. within; innen. — 3. out of, from, by; aus, von innen heraus. *kezai* has particularly the latter signification; letztere Bedeutung hat vorzüglich *kezai.* Probably *kezuma,* guest; Gast, has the same root, if it is not derived from *kā.*

-kezan. (*-kezani*) possess. pron. II. pers. pl. your; euer.

kezuma. *ni.* s. px. guest; Gast. see *keñan* and *keza.*

kitchu. adj. ox. tender, weak, young; weich, zart, jung, unausgewachsen.

kitchu. *n.* s. ox. Bot. balsamine; Balsamine.

kilole. *n.* s. ox. the name of the fourth tribe of the Gallas who have their claim to the order of the circumcision therefrom; der vierte Stamm der Galla hinsichtlich der Rangordnung bei der Beschneidung. — 2. town in *Goma;* eine Stadt in *Goma.*

-ko. possess. pron. I. pers. sing. my; mein. Respecting the form *kankoti* see Gram. num. 227. 4.

koka. 1. px. to boil, cook; sieden, kochen. (singular consonance with the English „cook" and the German „kochen.") — 2. to quake from frogs; quaken von Fröschen. (Amán used it with the signification of: to spring, jump, which seems the meaning of

the root; Amau gebraucht es in der Bedeutung: springen, hüpfen, was die Grundbedeutung des nicht aufgefundenen Wurzelwortes zu seyn scheint.)

kote. n. s. ox. claw, clutch, hoof; Kralle, Huf. — 2. sting of a bee; Stachel der Biene.

kodidza. (*kodidcha* = *cotitcha*, dirived from *cota*, to plough; pflügen) n. px. clod; Erdscholle, harte Erde.

kod'u. px. imperative mood of the defective verb *kod'a.* plur *kod'a*, come! Imperativ des defectiven Verbi *kod'a.* plur. *kod'a*, komm, kommt! Intens. *kokod'a* (*kokota*). There exists no more than these two forms. (Am. *kot'*, *kota*).

koba. adj. ox. alone; allein. — 2. solitary, lonely, retired; einsam, verlassen. It is always compounded with the possess. pron. *kobako*, *kobake*, *kobaza*, *kobaz'i*, *kobakeña*, *kobakezani*, *kobazani*, I, thou, he, she etc. alone; ich, du, er, sie etc. allein. Dasselbe ist der Fall, wenn noch ein Nomen dabei steht: *Nuguz kobaza ademe*, *Nuguz* walked alone; *Nuguz* ging allein.

koba. 1. px. to scarify, cup; schröpfen.

koba. n. s. ox. cup, cupping-glass, but by the Gallas it is made of horn; Schröpfkopf von Horn.

kobe. n. s. ox. shoe; Schuh, Sandale.

kobi. n. s. ox. (Am. and Ag.) mountain; Berg. Akafed'e did not know it.

kobodja. i. s. px. that which is vomited; das, was einer speit.

kobodo. n. s. ox. dung, muck, particularly the dung of horned cattle which having been dried serves for burning materials; Mist, bes. von Rindvieh, der getrocknet als Brennmaterial dient.

kora. n. s. ox. saddle; Sattel. — *kora ira hiku*, lit. the saddle above loosen; den Sattel oben lösen, i. e. unsaddle; absatteln.

kora. 1. px. to be proud, arrogant, haughty, insolent; stolz, übermüthig, anmassend seyn.

korobiza. fni. s. px. a sort of locusts; eine Art Heuschrecken.

korriza. 2. ppx. (see *karriza*) to snore during sleep; schnarchen im Schlafe. *ini korrizeti rafa* (lit. he sleeps snoring; er schläft schnarchend) he sleeps deeply; er schläft fest. — 2. to hum; brummen, murmeln. — 3. to grumble, growl, be morose; grollen, unwirsch, zornig, wunderlich sein.

Wanin korriza
Muka cabaď'a;
Djarzi roriza
Durba kaď'aď'a.

The *Wanin* growls and grasps a tree,
To tear it from the ground; —
This foolish bald-pate fellow means
To win a maidens heart.

Sieh der *Wanin* hält mit Gebrumm
Den starken Baum umklammert; —
Ein kahler Bursche ist so dumm,
Dass er um Mädchen jammert.

see *wanin* (Aga *wenin.*)

koron^{c}o. n. s. ox. The claw on the back part of a cocks leg; der Sporn am Fusse des Hahns, des Ochsen etc.

korma i. s. px. plur. *koromi.* n. in gener. the male of beasts, also of birds, opposite to *ď'altu*, the female; it answers fully to our „he" and she" to mark the two sexes; allg. das Männchen bei Thieren, auch bei Vögeln; Gegensatz von *ď'altu*, Weibchen. — 2. bull, buffalo; Büffel. — *korma* alone (sc. *handango*): cock; Hahn.

korma bordeda, an ox with an erect hump,

korma gurra (i. e. ear; Ohr) an ox with a hanging hump; ein Ochse mit gerade stehendem — mit herabhängendem Höcker.

kolfa. 1. *kolfita* and *kofalta.* (see Gram. num. 131.) to laugh; lachen. Always constr. with the postp. *-ti. natin^{c} kolfin!* do not laugh at me; lache mich nicht aus!

kolba. n. s. ox. haft, handle of knives and larger instruments; Heft, Griff an Messern und grössern Instrumenten.

kollaza. 2. px. to geld, castrate; verschneiden, castriren; in gener. to unman, emasculate; überh. entmannen, schwächen. *kollã* which ought to be the root of *kollaza* has not been found; das Wurzelwort *kollã* kam nicht vor.

kolle. n. s. ox. particularly *muka kolle*, a game with a stick; Stock-Wurfspiel. (Am. *gêlle.* n. ox.)

kolmomu. n. s. ox. wart; Warze.

komaď'a. 1. ppx. to be impatient; ungeduldig sein. — 2. to be angry, irritated against; unwillig, böse auf einen sein. Constr. with

the dative case. *nan' komad'in*, do not scold me; sei nicht böse auf mich, schelte mich nicht.

kome. *n.* s. ox. heel; Ferse.

komdo. *n.* s. ox. bee-hive; Bienenstock. — 2. sweetness; Süssigkeit. (?)

konkolad'a. 1. px. nat. sound, to roll, trundle, to wallow, welter; rollen, sich wälzen. The root *konkolã* or *konkollâ* seems not to be in use.

III. *konkolad'z'iza.* 2. px. to roll, welter, trans.; rollen lassen, wälzen, trans?

kozi. *n.* s. ox. dung, soil; Mist, allg. — *Magm. ini aka kozi tà*, he is like dung (certainly a singular manner to express goodness of heart); er ist wie Mist, d. h. so gut und nützlich als dieser. From this subst. is formed the following verb:

koziza. 2. ppx. to dung, manure; düngen.

kozoro. *n.* s. ox. Bot?

kua. 1. px. unused root the signification of which ought to be: to meet from different sides.

III. *kuza.* 2. to bring together, to cause to assemble, to gather; zusammenbringen, versammeln. — *yado kuza*, lit. to gather thoughts; Gedanken sammeln, i. e. to consider, reflect, muse, meditate; sich sammeln, überlegen, nachdenken.

kufama. 1. ppx. the passive of *kuza*, lit. to be gathered, i. e. to assemble, meet; wörtl. versammelt werden, dann recipr. sich versammeln. *mangudon wal kufamani*, the judges assembled; die Richter versammelten sich.

IV. *kufad'a.* 1. ppx. the same as *kuza*, only with the medial signification. *kanan ani garakotin kufad'e git'uma zi hima*, lit. what I in my heart gathered, all tell I to you, i. e. what I have thought of in my heart, I (now) tell you all; was ich in meinem Herzen dachte, sage ich dir Alles.

kuta. 1. px. to tear, tear in pieces; zerreissen, in Stücke reissen. — 2. to cut off, carve; zerschneiden, in Stücke schneiden. — 3. to divide, separate; theilen, trennen. — 4. to interrupt (one's discourse); unterbrechen (in der Rede). *ani itan kute*, I broke off there; ich unterbrach mich dort, bin dort stehen geblieben.

kuta. *n.* s. ox. or *kutan.* inv. ox. ambush (to cut off one's way); Hinterhalt (um einem den Weg abzuschneiden). see also *texixa* under *tà*.

kukuta. 1. ppx. Intens. of *kuta*, to dilacerate, dismember; zerreissen, zerfleischen.

II. *kutad'a.* 1. px. to cut off, tear something for one's self, to gnaw off (flesh from the bones); für sich abschneiden, abzausen, abnagen, z. B. Knochen.

kudan. inv. num. ox. ten; zehn. If written *kutun* one might suppose the root to be the foregoing verb *kuta.* see also *kurna.*

kufa. 1. px. to fall, fall down; fallen, umfallen.

II. *kufad'a.* 1. ppx. idem.

kubza. 1. px. to throw down, overthrow; umstürzen, umwerfen. Respecting the form see Gram. num. 64.

V. *kubzifad'a.* 1. ppx. the medial f. of *kubziza.* 2. to cause to overthrow; umstürzen lassen und zwar für sich.

kufama. 1. ppx. passive of *kuza*, see *kua.*

kuba. ni. s. px. a piece of flesh of the cow which is slaughtered during the *Gerara* (which see.) It is carried with the skin to an unfrequented place and left there for the beasts; a symbolic action by which this *kuba* means the killed foe; to eat the *kuba* is prohibited (*hirmi*). Ein Stück Fleisch, von der beim *Gerara* geschlachteten Kuh, an dem noch die Haut ist, das der Held des Festes an einen unbesuchten Ort trägt und den wilden Thieren überlässt (*gada*); eine symbolische Handlung, wobei das *kuba* den erlegten Feind bedeutet, und welches zu essen verboten (*hirmi*) ist.

kurube. n. s. ox. antelope or roe; Reh, Gazelle.

kurna. i. s. px. formed perhaps from *kudan*, a number of ten, particularly a space of ten days according to which the time is reckoned; eine Anzahl von zehn, bes. die Zeit von zehn Tagen, wornach wie nach Wochen gerechnet wird.

kula. i. s. px. under-garment for men and women of a white and blue colour with sleeves; Unterkleid für Frauen und Männer, weiss und blau mit Aermeln.

kuma. num. px. thousand; tausend.

kuntuma. ni. num. ppx. million; Million. (?)

kuni. the Nom. of the demonstrative pron. *kana*, this; dieser, e, es.

krokod'a. 1. ppx. (from an unused root *kroka* or *krokoa*), to be or become curved, crooked; krumm sein oder werden. — 2. also verb

active to make curved, to make a cripple; krumm, zum Krüppel machen. *Wacayo zi ha krokod'u!* may God make thee a cripple; Gott soll dich zum Krüppel machen! Fluch.

c. resp. q.

cake. n. s. ox. cough, particularly of phthisical persons; Husten, bes. der an Lungenschwindsucht Leidenden. nat. sound.

caca. n. s. ox. soot; Russ.

cacak- px. natural sound, prefix, expressing the noise of dry wood when being broken in pieces; analogically to *dirgim*, *dolbok* etc. compounded with *djed'a*, to say. Ein Naturlaut, der das Krachen von etwas Zerbrechendem nachahmen soll, daher

cacak-djed'a, to crack; krachen. *gafazana bokeñi aka waiti robera, mani kuni cacak-hindjene eda ini dyidera,* at that time it rained torrents, therefore the house did not crack, for it was wet, (alluding to a burglary that the thieves were not heard to enter); damals regnete es sehr stark, daher krachte das Haus nicht, weil es nass war; (aus der Erzählung eines nächtlichen Einbruches). Also a verb is formed with this sound viz.

cacakza. 1. px. to crack; krachen. — 2. trans. to rot, break, crash; brechen, zerbrechen.

cacaba. 1 ppx. to be avaricious; geizig sein. Intens. of *caba* which see.

cacalꞓi. adj. ox. Intens. of *calꞓa* which see, thin; dünn.

moga cacalꞓi, thin soup, also a sort of thin cake, „pancake"; dünne Suppe, auch ein dünnes Gebäck, Pfannenkuchen; urspr. ist es jedoch nur von Flüssigkeiten gebraucht.

catchă. (*-aa*) 1. to trample upon a thing; auf etwas treten, herumtrampeln. *kod'u dugde na catchai,* come trample upon my back; komm tritt mir meinen Rücken. It is a custom of the Gallas to trample upon the back after dinner in order to assist the digestion; die Gewohnheit, sich nach Tisch zur Beförderung der Verdauung treten zu lassen, ist im Orient bekannt.

catchamza. 1. px. nat. sound, to snap, snatch (said of dogs); schnappen (von Hunden) nach einem vorgehaltenen Frass.

catchi. n. s. ox. whip, scourge; Peitsche, kleiner als *halanga.*

catchiza. 2. ppx. to crack with the whip; schnalzen, klatschen mit der Peitsche. — 2. to smack during eating; schmatzen beim Essen.

cat'akat'a. 1. px. nat. sound, to stamp, pound, bray (in the mortar); stossen, stampfen im Mörser.

cat'iza. adj. ppx. low, soft, clandestine, secret; leise, heimlich, unbemerkt. *cat'iza ademe,* he walked lightly; er ging heimlich. Firstly I wrote this word *gadiza* and considered it as signifying „shadow", but Aman authorized this orthography.

cada. adv. temp. px. long ago, long since; lange (von der Zeit). *irga cadintin' d'ufne,* it is a long time since he came; er ist lange nicht gekommen.

cadad'a. 1. ppx. to cover, deck; zudecken, bedecken.

cadad'o. n. s. ox, cover, lid; Deckel.

cadame. n. s. ox. (*gadame?* — and then perhaps related to *gada?* —) the day before *Zambata,* a day of the week; ein Wochentag, jener nemlich der dem *Zambata* vorhergeht. Aman does not know this word; the names of days quoted by him are: 1. *Gifti* (*Kamiza*). 2. *Djimada.* 3. *Zambata t'ina.* 4. *Zambata guda.* 5. *Zaño.* 6. *Maczaño* (*Tafno*). 7. *Arbi.*

cadamure. n. s. ox. used as an adv. (compound of *mura* which see) across, beyond; hinüber (bei Flüssen.)

cade. adj. ox. (Am.) judicious, prudent; gescheidt, klug.

cade. n. s. ox. (Am.) itch; Krätze. Abusive word: *bada cadetinana!*

cafi. n. s. ox. (Ag.) peasant, countryman; Bauer, Landmann.

cab-. nat. sound. *cab-dj'ed'a,* to crash, clap; klappen, schnappen, patschen.

caba. 1. px. (singular assonance to the latin capere, or our: have, haben) to seize, apprehend; fassen, ergreifen. — 2. fig. to comprehend, understand; begreifen, verstehen. — 3. to reach, attain, obtain; erreichen, lit. and fig. — 4. to take; fangen, nehmen. — 5. to take away, seize, capture; wegnehmen, erobern, Besitz ergreifen von etwas. — 6. to hold, keep; halten, festhalten, behalten. — 7. to have, possess, to have in one's power; haben, inne haben, besitzen, in der Gewalt haben.

cabama. 1. ppx. passive of the root, to meet, assemble; sich versammeln. *mangudon cabamte,* the judges met; die Richter sind versammelt.

caba. n. s. ox. so much as a man can take in the hand, a hand-ful. *mẽ kabake na kenni*, pray give me a hand-ful; soviel ein Mensch in die Hand nehmen kann, eine Handvoll; synonymous with *kabala* which see.

caba. ni. s. px. that which holds or constrains, duty, obligation; das was hält, Pflicht, Verbindlichkeit, Schuldigkeit. *caba waliti cabad'ani*, they agreed upon; sie verabredeten sich miteinander. — 2. term, limit, end; Ziel, Ende, Frist. *caba na kenni* or *himi*, give or tell me a time; sag, gib mir eine Frist, ein Ziel. *cabaza ole*, he dit not attend to his summons, he broke his word; er hat seine Frist verstreichen lassen, hat sein Wort gebrochen. *caba keñatu gau gera*, our end approaches; unser Ende, der Tod ist nahe. *cabni Wacayo iza cabuf gae*, the term of God (i. e. death) approaches to him; Gottes Ziel (d. i. der Tod) wird ihn bald erreichen.

cabe. n. s. ox. promise; Versprechen. — 2. a game with a stick; Stockspiel. (Ag. *kolle*. Am. *qẽlle*.) — 3. a cup, goblet; Trinkgefäss, Becher.

cabi. n. s. ox. a distrainer or a bumbailliff; der Auspfänder, eine gerichtliche Person. — 2. rest, repose; Ruhe, Rast. *ani cabin' cabu*, I have no rest nor repose; ich habe keine Ruhe, keine Rast.

cabo. n. s. ox. entrance-place of a house; Vorplatz, Hausflur.

cabdo. n. s. ox. obligation, engagement; Verbindlichkeit, Pflicht, Schuldigkeit. — 2. claim, demand, exaction; Forderung, Anspruch, object. *ini cabdo nara caba*, he has a claim on me; er hat eine Schuldforderung an mich.

cabdu. n. s. ox. tongs, pincers; Zange. Perhaps also

cama. (*gama*), n. ox. mane; Mähne, is by contraction from *cabna* derived from this root.

cabeza. adj. px. opulent, rich, wealthy; reich, mächtig.

cabna. adj. px. prudent, judicious; gescheidt, verständig, „begreifend". (Am. *camna*.)

Intensive of the root:

cacaba. 1. ppx. to be avaricious; geizig, habgierig, schmutzig sein.

Phrases. *afanin caba*, lit. to seize with the mouth, i. e. to taste; wörtl. mit dem Munde nehmen, d. i. verkosten, versuchen. — *dyal-caba*, lit. to seize beneath; unten ergreifen,

i. e. to begin, commence; beginnen, anfangen. — When constructed with the postp. *dyala, caba* is synonymous with *oad'a*, to answer; mit der Postp. *dyala* entspricht caba dem *oad'a*, antworten. *maf na dyala cabudid'ta?* why doest thou not answer me; warum antwortest du mir nicht? see Gram. num. 176. — *wal caba*, lit. to hold mutually; gegenseitig halten, i. e. embrace, hug; sich umarmen. — 2. said of buildings „to be built together"; von Gebäuden gebraucht „zusammen gebaut sein." — *ini irge gariti na cabe*, lit. he has held me to the good; er hat mich zum Guten gehalten, i. e. has saved me; hat mich gerettet. — *damodz'i na caba*, lit. cold holds me; Kälte hält mich, i. e. I feel cold; ich friere, es friert mich. — *wa abalura caba*, lit. to have something upon a person; etwas auf Jemanden haben, i. e. to be angry against someone; auf einen erzürnt sein. — 2. to have a claim on any person; eine Forderung an Jemand haben.

II. *cabad'a*. 1. ppx. to seize, comprehend, reach, take, keep, have etc. for myself, viz. all the above quoted significations has also the II. f. only with the medial sense; für sich nehmen, begreifen, halten, haben u. s. f. kurz alle oben angeführten Bedeutungen des Wurzelworts kehren auch hier wieder nur mit reciproker Färbung. — 2. fig. to think, take for, consider, regard; für etwas halten, nehmen, ansehen. *halu na cabad'ani*, they took me for a thief; sie hielten mich für einen Dieb. — 3. to fix the eyes upon an object. c. Acc., ins Auge fassen, mit dem Acc. constr. *melikida cabad'e*, I fixed upon a mark (a guide-mark) with my eyes; ich fasste ein Zeichen, einen Wegweiser ins Auge. — 4. constr. with *-ti* and *-ni* (*-n*): to hold one's self on something, to pretend, excuse with; sich an etwas halten, vorschützen, vorgeben, sich mit etwas ausreden, entschuldigen. *kanan cabad'eti d'age*, pretending this he went away; sich damit ausredend ging er weg.

cabad'o. *n.* s. ox. formed from the II. f. that which a person holds; das was oder womit einer hält: handle ear; Henkel an Gefässen. — 2. helve, haft of instruments; Stiel, Heft an Arbeitswerkzeugen.

cabad'u. adj. corpulent, thick, fat; dick, fett, feist.

Phrases made with *cabad'a*. *wal cabad'a*, to hold together, to be united; zusammenhalten, übereinstimmen. — 2. (of houses)

to be built together; (von Gebäuden) zusammen, an einander angebaut sein. — *dugtiza waliti cabad'era*, his back has be come stiff, unmovable; sein Rücken ist steif, unbeweglich geworden. — *mora wal cabad'a*, lit to hold the grease (of the victim) together; das Fett (des Opferthieres) mit einander halten, *κατ' ἐξοχ.* for: to make peace, reconcile; Friede schliessen, sich versöhnen. — *garanko waliti cabad'e*, I have colic; ich habe Bauchgrimmen, Kolik. — *ini garazati cabad'e*, lit. he kept with his heart, i. e. concealed, hid; er hielt mit oder in dem Herzen, d. i. verbarg, verheimlichte, verhehlte. — *d'ica cabad'a*, to hold the blood (of the victim), to mark one's self with blood during the sacrifice; Blut halten, sich mit dem Blute des Opferthieres bekreuzen; allgemein für „opfern". — *caba wal cabad'a*, to agree upon; sich über etwas verabreden.

III. *cabziza*. 2. px. to make apprehend or seize; ergreifen, fassen lassen. — 2. said of fire: to set on fire, burn; anzünden, in Brand stecken. *buben mana cabzize*, the wind set the house on fire; der Wind hat das Haus in Brand gesetzt. — *afanin cabziza*, lit. to cause to seize with the mouth, i. e. to cause to taste; veranlassen mit dem Munde zu nehmen, d. i. versuchen, verkosten lassen.

IV. *cabzifad'a*. 1. ppx. id. only with the medial sense; wie das vorige, nur mit der Medial-Bedeutung.

cabad'o. *n.* s. ox. handle; Henkel, see *caba*.

cabad'u. adj. ox. fat; fett etc. see *caba*.

cababa. 1. ppx. to be short; kurz sein.

cababtu. adj. ox short; kurz.

III. *cababza*. 1. px. to make short, to shorten; kurz machen, kürzen, abschneiden.

cabanã. (*awa*) 2. te cool one's self, to be or become cool, fresh; sich abkühlen; kühl sein oder werden. — 2. to become evening; Abend werden.

cabe. *n.* s. ox. promise; Versprechen. see *caba*.

cabi. *n.* s. ox. distrainer; Auspfänder. see *caba*.

cabo. *n.* s. ox. entrance-place of a house; Vorplatz, Hausflur. see *caba*.

cabdo. *n.* s. ox. duty; Pflicht etc. see *caba*.

cabdu. *n.* s. ox. tongs; Zange. see *caba*.

cabna. adj. px. prudent; klug. see *caba*.

cabziza. 2. px. to set on fire; anzünden etc. see *caba.*

cã. (*-awa*) 2. to have an opening, a hole; eine Oeffnung haben, löcherig sein. *t'uwen kuni kã̃*, this pot has a hole; dieser Topf hat ein Loch.

cã̃. nom. *cofni.* s. hole; Loch, Oeffnung. — *cã̃ fuñan*, nostril; Nasenloch. — *cã̃ gura*, (*gura*, to carry; tragen) basket; Korb. — 2. opportunity; Gelegenheit. — 3. expedient, way; Mittel und Weg, but in this sense *cofni* as a separate substantive is more used; in diesem letzteren Sinne ist jedoch *cofni* als selbstständiges Wort gebräuchlicher.

cawe. *n.* s. ox. gun; Gewehr, formed doubtless by the nat. sound *caw-*, for *caw-djed'a* (lit. to say *caw; caw* sagen) signifies: to clap, report; knallen, krachen. Thence

cawiza. 2. ppx. to crack; krachen. — 2. to crackle (fire); prasseln vom Feuer.

cawẽza. adj. fem. *cawẽti.* ox. dense, close; dicht. — 2. dark, gloomy; finster, dunkel. *halkan cawẽza*, a very dark night; finstere Nacht.

cara. 1. pz. unused root of

cara. *n.* s. px. point, top, edge; Spitze, Schneide. — 2. summit, top of a tree or mountain; Gipfel eines Baumes oder Berges. — 3. beam, ray, glance; Strahl (von der Sonne). *Wacayo biftun cara zodoma*, God thou sun with thirty rays; Gott, du Sonne mit dreissig Strahlen. — 4. adverbially: above, on the summit; oben, auf der Anhöhe. *izan cara finan gadi d'ufani*, after they had done above they came down; nachdem sie oben fertig waren, kamen sie herab. — 5. up, upwards; hinauf, aufwärts. — *cara baza*, lit. to make go out the edge; die Spitze, Schneide herausgehen machen, i. e. to sharpen; spitzen, schärfen.

care. *n.* s. ox. declivity, brim, brink, border; Abhang, Rand. — 2. a tuft of hair worn by unmarried girls on the crown of the head, which is ornamented with pearls, but which is cut off the day they are married; eine eigenthümliche Tonsur, die unverheirathete Mädchen vor Frauen auszeichnet; es bleibt dabei nur in der Mitte des Kopfes ein Büschel Haare stehen, der mit Muscheln, Perlen und dergl. umwunden wird. — *durba. care*, an unmarried maiden; ein junges unverheirathetes Mädchen.

II. *carad'a.* 1. ppx. to be pointed, sharp, acute; spitzig, scharf sein. — 2. trans. to sharpen, wet; schärfen, wetzen.

caria. 1. ppx. to pass or cross a hill, to step over; über etwas hinüber kommen, über einen Hügel gehen.

caru-gurra. s. ear-lap; Ohrläppchen. — *caru-idya.* s. eye-ball, pupil; Augapfel, Pupille (?)

carmi. *n.* s. ox. stubble; Stoppel, das was beim Schneiden des Getreides in der Erde bleibt. *lon mid'an carmiti d'éd'ani,* the cattle have grazed the corn till to the stubble; das Vieh hat das Getreide bis auf die Stoppeln abgeweidet. — 2. remainder, residue in general; Ueberbleibsel, Abfall im Allg.

cala. 1. px. to slaughter, butcher; schlachten.

II. *calad'a.* 1. ppx. to slaughter for one's self; für sich schlachten.

calu. *n.* s. ox. and

calitcha. *i.* s. (spec. form) px. fem. *caliti.* *n.* s. ox. a certain sort of sacrificers (men and women); eine eigene Gattung Opferpriester und Opferpriesterinnen. — *zimbira calu,* wagtail; Bachstelze.

cala. *n.* s. ox. cudgel, club; Stock, Prügel.

cale. *n.* s. ox. kidney; Niere.

cal^{c}a. 1. px. to be thin, meager, lean, used of fluids, being opposite to *furda,* thick; dünn, mager sein, von flüssigen Substanzen im Gegensatz zu *furda* dick.

cacal^{c}i. adj. (Am. *cacal^{c}a*) Intens. particularly *moga cacal^{c}i.* see above.

cama. 1. px. to taste; verkosten. — 2. to present (foretasted meat or drink); kredenzen. Perhaps contracted from *cabna* and thus related to *caba.*

camadi. *n.* s. ox. a species of *Daguza;* eine Gattung von *Daguza,* vgl.

camana. *i.* s. px. milk which is kept from morning until to evening, sour milk; Milch, die von früh bis Abend steht, also wohl sauer ist.

cam^{c}e. *n.* s. ox. a violent shower of rain; ein starker Regen, Platzregen.

cancamad'a. 1. ppx. to warm one's self; sich wärmen, erwärmen. (Am. *cã camad'a.*) The root *cancama* has not been found.

III. *cancamad'z'iza.* 2. px. to cause to be warmed; wärmen lassen. — 2. to make a fire, to heat; Feuer machen, einheitzen. Probably derived from the following.

canqe. *n.* s. ox. spark, sparkle; Funken. *Magm. yo canqen gaya keza ut'ale namni indua,* when a spark falls out of the pipe, some-

one must die; wenn ein Funke aus der Pfeife springt, muss Jemand sterben.

qẹdo. n. s. ox. watchman, sentry-man; Wächter, Wachposten, besonders der an dem *bero*, der Schutzhecke, wegen feindlicher Ueberfälle aufgestellte.

qero. n. s. ox. a young unmarried man before twenty five years of age. As a collective noun it is used as a word in the feminine gender; junger unverheiratheter Mann unter 25 Jahren. Als Collectiv-Begriff femin.

qerâ. (*aa*) 1. the act of striking back a ball which is thrown towards one; in der Luft entgegenschlagen, um etwas auf einen her fliegendes aufzufangen oder zurückzuschlagen.

qena. i. s. px. plur. *qenoda*, mistress, queen; Herrin, Gebieterin, Königin. (Am.) Akaf. does not know this word, he says *gifti.*

qenza. i. s. px. nail of a finger or a toe; Finger- oder Zehen-Nagel.

qenza. 1. px. the act of receiving anything which falls from above (rain etc.); etwas unterhalten, um von oben herabfallende Dinge (Regentropfen z. B.) aufzufangen.

qiqirza. 1. px. to tickle, titillate; kitzeln.

qitʿã̃. (*-awa*) 2. to be level; eben, horizontal sein. — 2. to be perfect, accomplished, complete; vollständig, vollkommen, vollzählig sein. — 3. to be equal, like, the same as; gleich sein. 4. to resemble; ähnlich sein.

qitʿe. adj. ox. level; eben, horizontal. — 2. accomplished; vollständig. — 3. equal; gleich. — 4. resembling; ähnlich. Usually compounded with *wal*, mutually; gegenseitig. *wal qitʿe* adv. in one rank, one file; in Einer Reihe, Einer Linie.

qitʿe. n. s. ox. a man who has given seed to the proprietor of a field and then shares with him equally the produce of it; einer der einem Feldbesitzer Samen gegeben hat und mit ihm zu gleichen Theilen den Ertrag theilt.

qitʿuma. ni. adj. ppx. all; alle (explicable by the signification of the root: to be complete.)

III. *qitʿeza.* 2. px. to make equal, to accomplish, complete; gleich, vollständig machen. — 2. to compare; vergleichen. In this sense particl. *wal qitʿeza.*

qilẽ̃za. i. s. air; Luft (Ak. *qilenza.*) — *qilẽ̃za owʿa*, the air is warm; die Luft ist warm.

qildu. n. s. ox. Bot. Ficus pseudosycomorus. H. P. — 2. the fruit of this tree; die Frucht dieses Baumes, Feige.

cocobã̃. (*awa*) 2. to be prepared, ready; gerüstet, fertig sein. Intens. of *cobã̃* which see. — 2. to choose out, select; auswählen, auslesen. — 3. to prepare, accomodate; zurechtlegen, herrichten.

III. *cocobeza.* 2. px. to prepare etc.; rüsten, fertig machen.

cocorza. 1. px. to gnaw off; abnagen, abzausen (von Hunden) see *cora* of which it is probably an Intens.; wahrscheinlich das Intens von *cora.*

cota. 1. px. to make an opening in something; eine Oeffnung in etwas machen. — 2. to bore, drill, to dig, carve; graben, bohren. — 3. fig. to copulate; sich geschlechtlich vermischen. — 4. to break open, break in, said of thieves; einbrechen, von Dieben. — 5. to plough; pflügen.

cote. n. s. ox. bet, wager; Wette. — *cote wal cabad'u,* to wager, bet, hold a wager; wetten, eine Wette machen. *ho namni cote wal cabad'z'u fed'te mogezani gonĩzaniti wali cabu,* when men will hold a wager they hook the small fingers together etc; this „hooking" being done by „boring" in the others hand thus the derivation from the root *cota* is intellegible; wenn Leute mit einander wetten wollen, halten sie sich so, dass sie mit ihren kleinen Fingern einhenken etc., dieses „Einhenken" aber geschieht durch „Bohren" in die Hand des Andern und so wird die Ableitung von *cota* erklärlich.

coto. n. s. ox. spade; Spaten, Grabscheit. — 2. ax, hatchet; Axt, Beil.

cotu. n. s. ox. plougher, tiller, Ackersmann, Bauer. — *mia coteza,* all instruments appertaining to agriculture; alle zum Ackerbau gehörigen Werkzeuge.

cotoma. ni. s. ppx. watch-cottage on the field; Wachhütte auf dem Felde.

codi. n. s. ox, gridiron or an instrument resembling it, e. g. shelves for plates; Rost über dem Feuer und ähnliche Vorrichtungen wie z. B. eine Stellage zum Räuchern des Fleisches.

cofora. 1. ppx. (Am. *comfora*) to dig; graben.

cofora. n. s. ox. a carving-instrument, grubbing-ax; ein Werkzeug zum Graben, Pickel, Reuthaue.

cofni. *n.* s. px. properly the Nomin. of *cã̃*, hole, but used as separate noun signifying opportunity, way, expedient; Gelegenheit, Mittel, Weg. — 2. support; Hilfe, Unterstützung.

cobã̃. (*-awa*) 2. to be attentive, careful, to attend to; aufmerksam sein, Acht haben, mit Sehnsucht auf etwas harren. — 2. to prepare, make ready one's self; sich rüsten, bereit halten. *ani cobaetan zi ega,* lit. I expect thee prepared, i. e. I long to see thee; wörtl. ich erwarte dich vorbereitet, aufmerksam etc. d. i. ich erwarte dich mit Sehnsucht.

cocobã̃. 2. Intens. idem.

cobe. adj. ox. attentive; aufmerksam. — 2. cautious, circumspect; vorsichtig.

III. *cobeza.* 2. px. and

IV. *cobefad'a.* 1. ppx. to prepare, e. g. a dinner; zubereiten (ein Mahl). Intens. *cocobeza* and *cocobefad'a.*

cobo. *n.* s. ox. Bot. Ricinus megalospermus.

cora. 1. px. „there or it is a hoar-frost"; es reift. — 2. to be gray-headed, very old; grauköpfig, sehr alt sein.

cora. *i.* s. px. rime, hoar-frost; Reif. *cori ixati bue,* rime fell upon him, i. e. he is very old; der Reif ist auf ihn gefallen, er ist angereift, d. h. er ist sehr alt (von den weissen Haaren hergenommen.)

cora. 1. px. to cut off quite short; ganz kurz abschneiden. — 2. to scratch, grate; kratzen, abschaben. — Thence: 3. to inquire, examine, seek out; untersuchen, examiniren, ausforschen. The above quoted *cocorza.* 1. px. to gnaw off; abnagen, is probably an Intens. of the III. f. of *cora.*

cora. *n.* s. rose or a similiar thorny plant which „pricks" when it is touched; Rose oder ein anderes Dorngewächs, das bei der Berührung sticht oder kratzt. — *mid'an cora,* the seed or core of it; die Frucht, wörtl. das Getreide davon.

cori. *n.* s. ox. a kind of food which is eaten during the days on which the circumcision is performed; eine Speise, die bei *Buta* gegessen wird, *cori naga.*

corade. *n.* s. ox. a sabre with a square blade; Säbel mit vorne breit abgeschnittener Klinge.

corara. *i.* s. px. shoulder-blade; Schulterblatt.

coran. inv. s. ox. wood; Holz.

cori. *n.* s. ox. a kind of food etc. see *cora.*

cori. n. s. ox. a little dish or cup; kleine Tasse aus *gambélo*, gemacht, woraus der Kaffee getrunken wird.

corogonda. n. s. ox. whisk, broom; Kehrwisch, Besen.

corça. 1. px. to gnaw, to gnaw off; nagen, abnagen. Intens. *cocorca.* 1. ppx.

corçora. 1. ppx. to distrust; misstrauen. ? (Am.)

gordza. i. s. px. glance, glare, lightning; Blitz. Perhaps appertaining to *gorza.* Es ist diess das einzige Wort, das den Consonanten z (*ts, ds*) zu haben scheint.

cola. 1. px. to draw, delineate, to paint; zeichnen, malen, anmalen. — 2. to stitch, embroider; sticken, das erstere bei Töpfergeschirr, das andere bei Kleidern, Verzierungen mit bunter Wolle ausgeführt.

comama. 1. px. to die suddenly (from apoplexy); plötzlich sterben, vom Schlage gerührt werden.

come. n. s. ox. breast, pectus (lat.) of human beings and beasts; Brust bei Menschen und Thieren. — 2. poitrel of horses (*como*); Brustband, Brustriemen bei Pferden.

como. n. s. ox. poitrel of horses; Brustriemen. — 2. wish, desire, appetency, longing; Wunsch, Begierde, Sehnsucht. — 3. consanguineous, appertaining to the same tribe; stammverwandt, zu demselben Geschlecht gehörig. see *goça* and *gatche.* — Related perhaps is:

comodjã. (-awa) 2. to wish vehemently, to long for; heftig wünschen, sich sehnen.

coza. 1. px. to jest, joke, pastime; scherzen, spassen.

coza. n. s. ox. jest, joke; Scherz, Spass.

cozocoza. 1 px. to animate a torch by thrusting the lighted end downwards; einen Feuerbrand auf die Erde stossen, um ihn mehr in Flammen zu setzen. — 2. to snuff a candle; ein Licht putzen.

cua. 1. px. (Am. *cuça*) to cut away, chop off; weghauen, abhauen, stutzen.

cuca. 1. px. it akes, bites; es schmerzt, sticht.

cuge. n. s. ox. sergeant, tip-staff, in the service of the *aba fuño* which see; Gerichtsperson, Gerichtsdiener, unter dem *aba fuño* stehend.

cufa. 1. px. to be full, satiated, satisfied; voll, satt sein.

II. *cufad'a.* 1. ppx. idem.

III. *cubza.* 1. px. to satiate, fill, satisfy, give abundance; sättigen, füllen, Ueberfluss ertheilen. — *cubziza.* 2. ppx. *cubzifad'a.* 1. ppx.

cufã. (*-aa*) 1. to cough; husten. — 2. to clear the throat; sich räuspern. — 3. to rattle in the throat; röcheln. — 4. ructus edere.

cuba. ni. s. px. finger; Finger. — 2. toe; Zehe. — 3. hoof; Huf.

cuba. 1. px. to make a sign, to wink; ein Zeichen geben, winken. *cubadan incuba,* he signs with the finger; er winkt mit dem Finger.

cube. (*cuwe*) *n.* s. ox. rice; Reis. (Am.) ?

curifama. 1. ppx. the passive of an unused root *curia* or so: to shrivel, become crumpled; zusammenschrumpfen. *gogan kuni curifamera,* this skin is shrivelled; dieses Fell ist eingeschrumpft, runzelig geworden.

curcura. 1. ppx. (perhaps the same as *cocorza*) to gnaw, said of mice; nagen (von Mäusen.)

cula. 1. px. (*culã.*?) to be naked, bare; nackt, blos sein. — 2. to be clean, neat; rein sein.

III. *culeza.* 2. px. and

IV. *culefad'a.* 1. ppx. to make clean; rein machen. — 2. to defend, excuse; vertheidigen, entschuldigen, von Vorwurf reinigen.

culculu. adj. ox. pure, clean, innocent; rein, unschuldig. — 2. serene, clear; heiter, klar, vom Himmel.

culufa. 1. ppx. to join, tie; zusammenbinden, knüpfen, verknüpfen. — 2. to knit; stricken.

cundje. n. s. ox. bark of a tree; Rinde eines Baumes. — 2. cover; Schale. — 3. crust, hull, husk; Hülse.

cundjiza. 2. ppx. to peel, bare, shell; abschälen.

cunt'i. n. s. ox. flesh which is exposed for sale; das zum Verkauf ausgestellte Fleisch. — *cunt'i cala,* to slaughter cattle in order to sell the flesh, to butcher; zum Verkauf schlachten, Metzgerei treiben.

cunt'itcha. i. s. px. butcher; Metzger.

cuzae. n. s. Bot?

g.

gà. (*-aya*) 3. to approach, to come to a place; nahen, wohin kommen. — 2. to reach, attain; erreichen. — 3. to come in, revenue, rent; einkommen, das lat. redire. — 4. to come to one's share; treffen (bei einem Geschäfte, Loos.) *ini fuḍ'a kan iza gà*, he takes what is due to him; er nimmt so viel als ihn trifft. — 5. when constructed throughout all persons with the infinitive of the relating verb, *gà* is used as an auxiliary verb to express more accurately the future tense; mit dem Infinitiv des betreffenden Verbs construirt wird *gà* Hilfszeitwort und drückt als solches genauer die Zukunft aus. *ini d'ufu gaufdyira — d'ufu gà — d'ufu gae — d'ufu gaera*, he will come. The examples given here express tenses gradually approaching from the future time to the present tense. Die hier gegebenen Beispiele bedeuten alle: er wird kommen, aber in jedem der einzelnen ist, wie sie auf einander folgen, eine immer grössere Nähe des Kommenden ausgedrückt. — 6. *gà* expresses also our: about, nearly; ohngefähr. *lon kuni d'iba toko gau*, lit. this cattle approaches to one hundred, i. e. there are about one hundred; das Vieh naht einem Hundert, d. i. es sind ohngefähr hundert Stück Vieh.

Phrases. *ani gara zi gà, ati gara na geza*, lit. I approach to thy heart, thou approachest to my heart; ich nahe deinem, du nahst meinem Herzen, i. e. I delight or please thee, thou delightest, pleasest me; ich erfreue dich, du erfreust mich. — *haman geza?* lit. how far approachest thou (respecting the age); wie weit nahest du? i. e. what is thy age; wie alt bist du? — *na bira gai*, come to me; komm zu mir!

III. *geza.* 1. px. to bring near; in die Nähe bringen. — 2. to conduct, lead; führen, leiten. — 3. to bring to a place; irgend wohin bringen, schaffen.

gefama. 1. ppx. passive of the foregoing. *ho Wacayo zi geza ingefamta*, if God leads thee thou art (well) led; wenn Gott dich führt, dann bist du (gut) geleitet.

gegeza. 1. px. Intens. of the III. f. to accompany, attend; begleiten.

gaila. n. s. ox. (Am. *gaéla. i.*) perhaps related to *gà*: the time when a person marries; der Zeitpunht wo Einer heirathet. *gailanke gae?* willst thou soon marry; willst du bald heirathen?

gaga. n. s. ox. wax; Wachs.

gagabara. 1. ppx. Intens. of *gabara* which see, to flatter, caress, cherish; schmeicheln, liebkosen. *ini gagabarte kad'ad'e*, he asked flätteringly; er bat mit vielen Schmeichelworten.

gaguba. n. s. ox. a pastry-work, a thick loaf; Backwerk, hochaufgegangenes Brod. see *guba* of which it is an Intensive.

gatche. n. s. and adj. ox. like *como* „of the same tribe"; von demselben Stamme, stammverwandt wie *como.*

gadjara. 1. ppx. to fix a day for justice affairs; einen Termin bestimmen. — 2. to decide, arbitrate (jur.); richterlich entscheiden.

gadjama. ni. s. px. reward, salary; Belohnung, Trinkgeld für eine Dienstleistung.

gadjana. i. s. px. shield; Schild. (Am. *gadjena* which he uses also for *areba*, tortoise; Schildkröte.)

gadyéla. 1. px. to be right, straight, direct; gerade sein. — 2. to go directly towards an object; gerade auf etwas losgehen. *ini manati gadyéle*, he went home; er ging nach Hause. — 3. to turn, lead; lenken, leiten. *Wacayo milkike ha gadyélu*, may God lead thy step; Gott möge deine Schritte leiten! — 4. to run away; davon laufen, sich aus dem Staube machen.

III. *gadyélza.* 1. px. to make right, to direct; gerade machen, richten. *nu karra zani gadyélzina*, let us show them the way; lasst uns sie gerade machen, d. i. ihnen den Weg zeigen.

IV. *gadyélfad'a.* 1. ppx. id. recipr. *fula manati gadyélfad'a*, to turn the face towards home; das Gesicht heimwenden, i. e. to return; heimkehren. — *dubi gadyélfad'a*, lit. to direct the word or the transaction for one's self; die Verhandlung für sich gerade machen, i. e. to compose, accomodate; einen Streit ausgleichen, ins Reine bringen, schlichten.

V. *gadyélziza.* 1. ppx. the causat. of the III. f.

gatedi. n. s. ox. the back-part of the neck; Nacken. (Am. *gateti.*)

gati. n. s. ox. value, price; Werth, Preis.

gǎda. 1. px. (Am. *gata*) to throw or cast away; wegwerfen. — 2. to leave, to give up to one, to cede; einem Anderen überlassen, aufgeben, abtreten. — Thence: 3. to leave a child to be adopt-

ed; adoptiren lassen. *mé mudja kana na gądi*, pray give this child up to me; bitte, tritt mir dieses Kind ab! The adoption is double: *gada* (*n. s. ox.*) *guda*, great or complete adoption; grosse oder vollständige — and *gada t'ina*, little or incomplete adoption; kleine oder unvollkommene Adoption. — 4. to lose; verlieren. fig. *ini mata dubi gade*, lit. he lost the head of the conversation; er hat den Kopf der Rede verloren, i. e. he lost the thread of the story; er ist aus dem Zusammenhang gekommen, irre geworden, hat den Faden verloren. — 5. intr. to go astray, to be lost; sich verlieren, verloren werden, verloren gehen. *ano ama gadę taetanį fon boye ñad'a*, (Aga) lit. I - now - lost - resting - flesh - of swine - eat I; ich - nun - verloren (aus meinem Vaterlande vertrieben) - seiend - esse - Schweinfleisch, i. e. now after having been banished from my country etc.; jetzt nachdem ich aus meinem Vaterlande vertrieben bin, esse ich Schweinfleisch.

The imperative mood *gadi* is like *oli* from *ola* used adverbially; der Imperat. *gadi* wird wie *oli* adverbialisch gebraucht in der Bedeutung: hinab, herab, herunter; down, downward; erklärlich aus der Grundbedeutung. *gara gadi dyize*, he laid himself on his belly; er legte sich auf den Bauch.

Compounds:

gadi lakiza, to let loose, get loose, set free; loslassen, freilassen, in Freiheit setzen.

gaddebia, (*gadi-debia*) to go down; herabgehen. — 2. to condescend; sich herablassen. — 3. to abuse one's self; sich herabwürdigen, erniedrigen.

gadofa! opposite to *olofa*, to make cattle turn to the left; Zuruf ans Vieh, links zu gehen.

oli-gadi, up and down; auf und ab.

gadama. 1. ppx. the passive of *gada*, lit. to be put down; hinabgethan werden, sich hinab thun, i. e. to set (of the sun); untergehen (von der Sonne). *ho adun gadamte*, after sunset; wenn die Sonne untergegangen ist. Thence the substantive:

gadamzo. *n. s. ox.* a hole covered cautiously to catch beasts; Grube, die oben sorgfältig gedeckt innen spitzige Pfähle verbirgt und zum Fang grösserer wilder Thiere bestimmt ist. — 2. ambush; Hinterhalt im Kriege.

gadandara. 1. px. to tumble to and fro, to stagger, to be intoxicated; hin und hertaumeln, betrunken sein.

gaditu. *n.* s. ox. silhouete; Schattenbild. see *gada.*

gadila. *n.* s. ox. table; Tisch.

gadiza. *fni.* s. px. shadow; Schatten. see *gada.*

gadoda. 1. px. to bellow, roar; brüllen (von wilden Thieren). — 2. (of men) to cry from pain; (von Menschen) aus Schmerz schreien, jammern.

gadofa! interj. ppx. see *gada.*

gadda. 1. px. to mourn, grieve, to be afflicted; trauern, traurig sein. *ani gaddan ademe,* I went mourning away; ich ging traurig davon.

gaddayi. *n.* s. px. mourning, sorrow, grief; Trauer, Traurigkeit.

gadra. *n.* s. ox. (Am. *gadira*) cedar; Ceder.

gada. 1. px. to go a robbing at night; in der Nacht auf Raub ausgehen. — 2. to go on a warlike adventure at night; bei Nacht in den Krieg ziehen, daher die gewöhnliche Redensart: *gadu dula.*

gadu. *n.* s. ox. robber; Räuber. — 2. warrior; Krieger.

III. *gadiza.* 2. ppx. to go secretdly, to slide on in darkness; im Dunklen gehen, heimlich gehen. — 2. to go lightly; leise, unbemerkt gehen. *malifi gadifte ademte?* why didst thou go lightly; warum bist du heimlich gegangen? (Am. *cat'iza.* ?)

gadiza. *fni.* s. px. shadow; Schatten. *gadiza keza tae,* he was seated in the shadow or shade; er sass im Schatten.

gaditu. *n.* s. ox. lit. the femin. of the foregoing: the image formed from an object by the sun, silhouete; das Schattenbild, das durch die Sonne von einem Gegenstande gebildet wird, besonders im Wasser, Ebenbild.

gafa. *ni.* s. px. space of time, time; Zeitabschnitt, Zeit. — 2. day; Tag. *gafni zuni gafa ayanati,* that day was a holy day; jener Tag war ein Feiertag. — 3. das deutsche: Mal. *gafa toko, gafa lama,* adv. once, twice; einmal, zweimal etc. — *gafa zana,* then, at that time; dazumal, jenes Mal. — *gafa d'aloda,* birthday; Geburtstag. — *gafa gafali,* from day to day; von Tag zu Tag. *wal gafa hodjana* instead of *dabarre walwadjin hodjana,* we work alternately; wir arbeiten abwechselnd. — Thence: 4. turn; Reihe. *gafnike gau gaera,* (now) it is thy turn; (nun) kommt die Reihe an dich. — 5. as conj. when wann, expli-

cable by omission of the relative or of the conj. *ho. gafa ati d'uftu*, when thou comest; wann du kommst, lit. day - thou - comest; an dem Tage, an dem du kommst.

gafa. n. s. ox. horn; Horn.

gafa. 1. px. to fail, be in fault, to be guilty; fehlen, sündigen, schuldig sein. Always constructed impersonally: *nutu gafe*, we are guilty; wir sind die Schuldigen.

gafad'a. 1. ppx. to ask, inquire; fragen. *naga gafad'a*, lit. to ask peace; nach dem Frieden nach dem Wohle (irgend eines) fragen, i. e. to greet; grüssen. *malif ati iza naga gafad'z'udidte?* why didst thou not greet him; warum hast du ihn nicht gegrüsst.

III. *gafad'z'iza.* 2. px. to let ask; fragen lassen.

gafarza. i. s. px. buffalo; Büffel.

gafe. nutu gafe. see *gafa.*

gafo. n. s. ox. the same as *babate*, the plank on the plough which forms the ridges; das Brett am Pfluge, welches das Beet macht.

gabaa. n. probabl. *gabaya*) s. ox. market; Markt. *gabaati d'age*, he is gone to the market; er ist auf den Markt gegangen. *gabaayi debie*, he returned from the market; er ist vom Markte heimgekehrt.

gabate. n. s. ox. (Am.) a little table with one foot; ein kleines rundes Tischchen auf Einem Fuss, worauf gespeist wird.

gabara. 1. ppx. to caress, cherish; liebkosen, seine Liebe, Zärtlichkeit beweisen. — 2 to flatter; schmeicheln im guten und schlimmen Sinne. — 3. to compliment, to make ceremonies; Complimente, Umstände machen.

gayabara. 1. ppx. Intens. id.

gabara. n. s. ox. dowry, portion; Mitgift, Morgengabe.

gaya. n. s. ox. tabacco-pipe; Tabakspfeife. — *d'aka gaya*, lit. stone of the pipe, i. e. tabacco-pipe-bowl; Pfeifenkopf. — *hudyumo gaya*, tabacco-pipe-tube; Pfeifenrohr. — *bado* or *badu gaya*, the support of the pipe; Pfeifenuntersatz. see *bada.*

gaya. n. s, ox. step-mother; Stiefmutter.

gara. n. s. ox. belly; Bauch. — 2. heart in the sense of mind; Herz, Gemüth. *ani garakotin zi kad'ad'a*, I beg thee heartily; ich bitte dich von Herzen. — *garati dubad'a*, lit. to speak in the heart; im Herzen sprechen, i. e. to think; bei sich denken. — *gara gadi dyiza*, to lie upon one's belly; sich auf den Bauch legen, wörtl. den Bauch hinab legen. — *ati gara na* (*naf*)

hirte, lit. thou sharest thy heart for me; du hast dein Herz für mich getheilt; i. e. thou didst hear me; du hast mich erhört. — *garazati gabáď u*, lit. to keep in the heart; im Herzen halten i. e. to conceal; verschweigen.

Probably *gárá* comes from an unused root *gara*. 2d pers. *-ta*. 1. ppx. and thence:

gari. adj. ox. fair, fine; schön. — 2. good; gut. — 3. c. dativ. and the auxil. verb *ď a*: to love; lieben, gerne haben. *ini ziti gariď a*, he loves thee; er ist dir gut, liebt dich. — *aka gariti*, as good as possible; so gut als möglich.

garoma. 1. ppx. to become fair, good; schön, gut werden. — c. dativ. to please, to be agreeable; gefallen, angenehm sein.

gargara. Intens. 1. ppx. to assist, help; helfen, beistehen. — 2. to defend; schützen.

gára. *i*. s. px. part, portion, deal, division; Theil, Abtheilung.

gara. adv. — 1. prepos. to, at; zu, nach. *garako*, *garake*, *garaza* etc. to me, to thee, to him etc. zu dir, zu mir, zu ihm etc. *gara mirga* — *gara bida*, to the right — to the left hand; zur Rechten, zur Linken. — *garana* — *garazi*, hither and thither; hieher — dorthin. — *garara* (*gara-ira*) — *gara dyala*, up and down; auf und ab. — *gara bira*, anywhere else; anderswohin. — 2. of; an. *ani gara gurguru hiyane*, I did not think of being sold; ans Verkaufen (Verkauftwerden) habe ich nicht gedacht. (Ak.)

gara-gara, Intens. here and there; dahin und dorthin. — 2. on both sides; auf beiden Seiten. — 3. in two divisions; auf zwei Theile. — 4. separated, diverse; verschieden, getrennt. — *gar: gar:* (*gargar*) *hira*, to distribute; vertheilen. — *gargar ararza*, to reconcile; sich gegenseitig versöhnen. — *gar: gar: dyira*, to be diverse; verschieden, uneinig sein.

garaa. 1. ppx. to read; lesen. (Arab.)

garatsha. *i*. s. px. great-gut; Dickdarm, intestinum rectum.

garaba. *n*. s. ox. a case of implements used in every family, composed of a knife, a needle, and an awle; ein sehr allgemeines Arbeitszeug: ein Messer mit einer Nadel und einem Pfriemen in einem Futteral (*mane*) von Leder.

garara. *n*. s. ox. chameleon; Chamäleon. *ini aka gararati bifaza didirad'a*, he changes his colour like a chameleon; er wechselt seine Farbe wie ein Chamäleon. Sprüchw.

gararad'a. ni. s. px. a division made from a room, cabinet; eine besondere Abtheilung im Zimmer, Verschlag. (Aga.)

gararo. n. s. ox. Bot.?

gari. adj. ox. fair, good; schön, gut. see *gara.*

garo. n. s. px. processus mastoideus am Schädel.

garoma. 1. px. to grow fair; schön werden. see *gara.*

gargara. 1. px. to help; helfen. see *gara.*

garba. i. s. px. masc. and fem. servant; Diener, Knecht, Dienerin, Magd.

garbitcha. i. px. fem. and *garbiti. n.* s. ox. idem.

garba. n. s. ox. stirrup; Steigbügel, ein eiserner Ring, in welchen die grosse Fusszehe gesetzt wird.

garba. i. s. px. deep parts in a river; Tümpel, tiefe Stelle im Wasser.

garbitcha. i. s. px. see *garba.*

garbiti. n. s. ox. ibid.

garbu. n. s. ox. barley; Gerste.

garmama. 1. px. to make a race, to run; ein Wettrennen halten (zu Pferde).

III. *garmamza.* 1. px. id.

garmama. n. s. ox. running, joust, tilt, tourney; Wettrennen, Turnier.

gala. 1. px. to go home, to return home; heimgehen, heimkehren. — 2. also only: to go to a place; sich irgend wohin begeben. *mana firakoti gale,* I went to the house of my relation; ich begab mich in das Haus meines Verwandten.

gala. n. s. ox. provender for travelling; Reisevorrath, Lebensmittel.

II. *galad'a.* 1. ppx. the same as the root, only with the medial sense.

III. *galtsha.* 1. px. to bring home; heimführen, heimbringen. — 2. to conduct to a place; irgend wohin bringen. — 3. to marry (said of the man); heirathen, vom Manne, (eine Frau) heimführen. In this sence particularly the following is used:

IV. *galfad'a.* 1. ppx.

galaza. 2. px. to prepare provender; Reisevorrath bereiten.

galafad'a. 1. ppx. id. — 2. to kill one another; sich gegenseitig tödten, umwerfen (von Bäumen). — 3. to consume; Alles aufzehren.

It is possible that the words *gala, galaza, galafaď'a*, appertain to *cala* although my authorities contradicted it; certainly it is very difficult to distinguish between these two words.

galata. ni. s. px. thanks, acknowledgment; Dank. *galata bafaď'a*, lit. to make go out the thanks; den Dank herausgehen machen oder lassen, i. e. to thank; danken, Dank sagen.

galafaď'a, 1. ppx. see. *gala.*

galamota. adj, ox. ill-bred, ill-mannered, spoiled; ungezogen, verwöhnt (von Kindern.)

galana. i. s. px. river, stream; Fluss, Strömung, related to *gala.*

galgală'. (*-awa*) 2. to be or become dark, gloomy, to become evening; dunkel, finster, Abend werden, dämmern *galgalofnan*, when it got dark; als es Abend wurde. — 2. to be or become sad, melancholy, morose; traurig, trübsinnig, finster, mürrisch sein oder werden.

galgala. i. s. px. evening; Abend. — 2. the evening of life, old age; der Abend des Lebens, vorgerücktes Alter. *galgalakeza*, in the old age; im Greisenalter.

galgalo. n. s. ox. (Am. *galgala. n.*) leather-bag, sack, pocket; Schlauch, Sack, Beutel, Tasche.

galfaď'a. 1. ppx. see *gala.*

galbi. n. s. px. understanding, intellect, reason, sense; Vernunft, Verstand. — 2. adj. reasonable, prudent; verständig, klug, gescheidt.

galma. 1. px. to be dense, close, compact, solid, firm; dicht, fest, stark sein. — 2. of trees: to be leaved, well covered with leaves; dichtbelaubt sein, bei Bäumen.

gama. n. s. ox. shore; Ufer. — 2. side, border; Seite.

gama. adv. at the other side; drüben, particularly *gamana-gamazi* or *gamanaf-gamazi* (comp. from *gama ana* and *gama azi*) on this and on that side; diesseits und jenseits.

gama. ni. (?) s. px. (ox.) — (Am. *game. n.*) mane; Mähne. Perhaps contracted from *cabna* and thus related to *caba.*

gamadi. n. s. ox. a sort of grain, probably wheat; eine Getreideart, wahrscheinlich Waizen.

gamaď'a. 1. ppx. to rejoice, to be glad; sich erfreuen.

III. *gamaď'z'iza.* 2. px. to gladden, cheer, delight, please; erfreuen, ergötzen, trans.

gamad'z'u. *n.* s. ox. joy, gladness, pleasure; Freude, Lust, Vergnügen.

gamana. px. adv. on this side; diesseits. see *gama.*

gamazi. px. adv. on that side; jenseits. ibid.

gamodji. *n.* s. ppx. lands which grow warm and healthy from cultivating, opposite to *bada* (*Badas*); eine durch Urbarmachung des Landes warme und gesunde Gegend, im Gegensatze zu *bada.* Mr. Jomard is wrong if he considers *Gamodji* and *Badas* as the names of certain countries or tribes. Herr Jomard hält irrigerweise *Gamodji* und *Badas* für die Namen gewisser Länder oder Stämme.

gambari. *n.* s. ox. yoke for cattle; Joch für das Zwiegespann. (Am. *wandjo* wich see.)

gambélo. *n.* s. px. a tree form which utensils are made; ein Baum, aus dessen Holz Geräthschaften gefertigt werden.

ganamã. (*-awa*) 2. to be morning, to grow morning; Morgen sein oder werden, dämmern.

ganama. *n.* s. px. morning, a period of time after sun-rise till to *dirama* which is another period of time; Morgen und zwar die Morgenstunden von Sonnenaufgang bis *dirama.* — *boru ganama* to-morrow morning; morgen früh. — *ganamo aboro,* very early in the morning; sehr früh Morgens.

ganamfad'a. 1. ppx. a verb formed by the subst. *ganama*: to dawn; tagen. — 2. to rise early; früh aufstehen. — 3. to go out in the morning; früh am Morgen ausgehen. — 4. to wait till morning; bis zum Morgen warten, den Morgen abwarten.

ganania. 1. ppx. to be cockered, faddled, ill-bred; verwöhnt, ungezogen, missgebildet sein. *ilma ganani,* a cockered, spoiled, child; ein verwöhntes, verzärteltes Kind.

II. *gananiza.* 2. px. to spoil, miseducate; verziehen, verwöhnen, verzärteln.

gani. *n.* s. ox. kettle, cauldron; Kessel. *gani xibila,* an iron cauldron; eiserner oder überh. metallener Kessel.

gango. *n.* s. ox. mule; Maulesel.

gangule. *n.* s. ox. (Am.) a kind of pearls; eine Gattung Perlen. (Ak. *dankule.*)

gantcho. *n.* s. ox. Bot.?

gandjara. *i.* s. px. dwarf; Zwerg, im Wachsen zurückgeblieben, von Menschen und Thieren.

ganda. *i.* s. px. village, town; Dorf, Stadt, überhaupt Wohnsitz von Menschen.

ganna. *i.* s. px. winter; Winter, Regenzeit.

gaña. *n.* s. px. a bad, restive horse; ein schlechtes, altes, abgetriebenes Pferd, im Gegensatz zu *djolle.*

gaᶜwa. *n.* s. ox. (*caᶜa*) coffee; Kaffee.

gêe. *n.* s. ox. home, dwelling, house; Wohnung, Heimat, Behausung. — 2. property; Eigenthum. — *gêeti*, used adverbially, home; heim. — 2. at home; daheim.

gegio. *n.* s. ox. bug, punice; Wanze, bes. Baumwanze.

gédjiba. 1. ppx. to be accustomed; gewöhnt sein. — 2. to be broken in (of horses); (von Pferden) dressirt sein.

III. *gédjibza.* 1. ppx. to accustom, break in; gewöhnen, dressiren.

gedeŀe. *n.* s. ox. (Am. and Aga *gadale* which proves the relation to *gada*) ½ *amole* which see, the smallest salt-coin; ½ *amole*, die kleinste Münze von Salz.

gedizo. *n.* s. ox. Bot. Polygonum sp. Faharno.

gerara. 1. ppx. to sing warlike songs; Kriegslieder singen.

gerara. *i.* px. warlike song; Kriegs-Schlachtlied.

geranza. *i.* s. px. tiger; Tieger.

geri. *n.* s. ox. an insect, probably a kind of locusts; ein gewisses Insect, wahrsch. eine Heuschrecken-Art.

gelintᶜo. *n.* s. ox. Bot. Ficus platyphylla. H. P.

gemo. *n.* s. ox. hearth, i. e. three stones upon which the pot or cauldron is placed; drei Steine als Heerd für Kochgeschirre.

genza. 1. px. to move; bewegen.

gezo. *n.* s. ox. the soft or inner part of a loaf; der innere, weiche Theil des Brods im Gegensatz zur Rinde.

gidjidja. adj. px. crisp, curled (of hairs), the same as *gimira;* kraus von Haaren, jedoch von Natur. see *mara.*

gidi. *n.* s. ox. — I. subj.: command, injunction, charge; Befehl, Aufforderung, Auftrag. — 2. wish, desire; Wunsch, Verlangen. *gidikodif kana gode*, he did it on my charge, on my wish; er hat es auf meinen Befehl, in meinem Auftrag, nach meinem Wunsch gethan. — II. obj.: obligation, duty; Pflicht, Verpflichtung, Zwang. *Wacayo tokitshi gidinᶜ cabu*, God alone has no obligation; Gott allein hat keine Verpflichtung, ihn bindet nichts.

gidirza. 1. ppx. to tickle; titillate; kitzeln. — 2. to irritate, provoke; necken, reizen.

gifti. n. s. ox. (the femin. of *gofta*) lady, mistress, princess, queen; Herrin, Meisterin, Frau vom Hause, Fürstin, Königin. (Am. *(ǧena)* — 2. the first day of the week; der erste Wochentag, auch *kamiza.* vgl.

gibe. n. s. ox. lake, a standing water; stehendes Gewässer. The contrary of *galana;* das Gegentheil von *galana.*

Welu. Galani na ñad'e
Giben na gežize; —
Ano d'ufa djenan
D'iben na tezize.

lit. the river did me devour (and) carry to the lake; — I shall come — said I, (but) an obstacle did prevent me.

Der Strom hat mich verschlungen
Und mich ins Meer gerollt; —
Heim hat man mich gezwungen,
Als ich zu Dir gewollt.

wörtl. „ich komme" gesagt habend, hat ein Hinderniss mich abgehalten.

gibbo or *gipo. n.* s. ox. candle, taper; Licht, Kerze. — *gipo mora,* tallow-candle; Unschlitt-Kerze. — *gipo gaga,* wax-candle; Wachs-Kerze. Beide Sorten kommen vor, wenigstens in *Goma,* und zwar sowohl gefärbt als weiss.

giratchi. n. s. ox. shard or a piece of a broken vessel; Scherben, Stück von etwas Zerbrochenem.

giridi. n. s. ox. chisel or something of that kind; Stämmeisen oder ein ähnliches Instrument.

giridja. n. s. ox. a tin bracelet, worn on the upper part of the arm; ein zinnerner Armring am *d'und'uma* getragen.

gimala. i. s. px. camel; Kameel. plur. *gimalu.* (Am. *camale. n.* s. ox.)

gimaz'i. n. s. ox. ¼ of an *amole* which see.

gimid'a. 1. px. to pinch, to nip; zwicken, kneipen.

gimira. 1. ppx. to be crisped naturally (of hair); kraus, lockig sein. see *martu.*

gingã. (*-awa*) 2. to stutter, falter; stottern, mit der Zunge anstossen.

gingo. n. s. ox. stutterer; Stotterer. Whether *gingo,* garland, is related or not, I cannot decide. Ob das unten folgende *gingo,* Kranz, hieher gehört, weiss ich nicht.

gingiltchã. (*-awa*) 2. to sift, riddle; sieben, durchsieben.

gingiltcha. n. s. ox. sieve, riddle; Sieb.

gingo. n. s. ox. garland, wreath; Kranz. — 2. a pad upon which women carry their water-pail or other burdens on their heads; der Wulst, den man auf den Kopf legt, um Lasten leichter zu tragen.

gindjirti. n. s. ox. collar-sticks by which oxen draw the plough; die Hölzer, welche durch das Joch (*gambari*) gesteckt an der Brust des Viehes anliegen und an denen dieses schiebt.

gintʳi. n. s. ox. (perhaps better *gintʳi*) plough; Pflug. (Am. *gindo.*)

gindi. n. s. ox. regio hypochondriaca; Lendengegend.

gindo. n. s. ox. (*gintʳo?*) a kind of drudge or a piece of wood with two holes to put the legs of a delinquent in, to torture him by screwing; ein Stück Holz, das so ausgeschnitten ist, dass die Beine eines Verbrechers hindurchgesteckt werden können, die dann fest zusammengeschraubt werden. Die Form des Instruments gab wahrscheinlich Veranlassung zur Ableitung von *gintʳi*, Pflug. — 2. prison, imprisonment; Gefängniss, Gefangenschaft. (Am.)

goe. n. s. ox. a species of *daguza* (Doghn); eine Art von Doghn. — 2. a sort of eatable earth so called from its resemblance to that sort of *daguza* respecting its colour; eine Gattung essbare Erde wegen ihrer Aehnlichkeit mit den *daguza*-Körnern so genannt.

goga. 1. px. to dry, dry up; trocknen, (intr.) dürr werden.

gogoga. 1. ppx. Intens. id.

goga. n. s. ox. skin, leather; Haut, bearbeitete Haut, Leder.

gogogtu. n. s. ox. lit. a dried man; ein vertrockneter Mensch, i. e. cripple; Krüppel. — 2. adj. dry, arid, dürr. *bala gogogtu*, dry leaves; dürres Laub.

III. *gogza.* 1. px. to dry, (trans.;) dörren, trocknen. Intens. *gogogza.* 1. px. id.

gogori. n. s. ox. turkey, turkey-cock; Truthahn.

gotchoʃ. n. s. ox. piece, article; Trumm, Stück. (Am.)

godcho. n. s. ox. Bot. Musa sapientum.

gota. 1. px. to exercise; Kriegsübungen vornehmen, exerciren im milit. Sinne. (Am.)

gota. Nom. *goni.* s. px. exercises; das Exercitium, Kriegsübungen im Frieden. *torban harʃati gotati muraḍ'aniru*, in a week's

time exercises are fixed to commence; für heute über 8 Tage sind Kriegsübungen festgesetzt. (Am.)

goto. n. s. ox. (*coto?*) watch-tent on the field; Hütte, Zelt, Wachhaus auf dem Felde.

gotu. n. s. ox. fall of water, cataract, a greater kind than *findja;* Wasserfall, grösser als das sonst gebräuchliche *findja.* (Am.)

goda. ni. s. px. the foot of a mountain; der Fuss eines Berges.

godare. n. s. ox. Bot. Calladium esculentum.

godana. 1. px. to travel; reisen, eine Reise machen. — 2. to depart, set out; abreisen. — 3. to wave, said of water and corn-fields when moved by wind; wogen vom Wasser und einem durch den Wind bewegten Getreidefeld.

godiyo. n. s. ox. plur. *godiyoni,* ox, gelded ox, steer, used for labouring in the field; geschnittener Ochse, für die Feldarbeit gebraucht.

god'a. 1. px. to make, to do; machen, thun. — 2. to procure, furnish, earn; schaffen, anschaffen, erwerben. — 3. c. acc. to treat, use; mit einem verfahren. *iza aka ati fed'te gad'i,* treat him as thou likest; verfahre mit ihm wie du willst.

There are many Onomatopoetica formed by this verb. viz. *qiq-god'a,* to fasten; fest machen, befestigen. — *gamdal-god'a,* to break off; abbrechen. — *djal-god'a,* to pierce; durchstechen, durchbohren. — *djam-djam-god'a,* to smack (the lips); schmatzen von Schweinen, oder von Menschen beim Essen, wenn einem etwas recht gut schmeckt. — *dadada-god'a,* to beat, knock; klopfen. — 2. to make a noise; poltern (von rollenden Gegenständen etc.)

god'a. n. s. ox. something which has been made, thing, particl. utensils, earthen ware; etwas Gemachtes, Sache, Ding, bes. Hausgeräthschaften, Geschirr, u. s. f.

II. *god'ad'a.* 1. px. to make something for one's self; für sich machen. — 2. to acquire, get, gain, earn; erwerben, verdienen. — 3. to procreate, generate; zeugen, erzeugen. — 4. to bring forth, to give birth to; gebären.

III. *goziza.* 2. ppx. to cause to be made; machen lassen.

IV. *gozifad'a.* 1. ppx. id. Med.

V. *goziziza.* 2. px. to cause to happen; geschehen lassen.

god'a. adj. px. brave, valorous, courageous; tapfer, tüchtig. *god'a* als Stamm anzunehmen schien mir zu gewagt.

gofkad'a. 1. ppx. to spare, save; sparen, ersparen.

gofta. n. s. ox. master; Lord; Herr, Gebieter, almost only said of God; fast ausschliesslich von Gott gesagt; nicht so:

giftti n. s. px. femin. of *gofta*, mistress, queen; Herrin, Fürstin, Gebieterin, Königin. see *qena.* — 2. the first day of the week; der erste Wochentag.

goba. i, or *n?* ox. or px. ? neck; Nacken.

gowa. adj. ox. dull, stupid; dumm, einfältig.

gora. 1. px. to enter a house for refreshment, to visit; vom Wege ablenken um sich wo aufzuhalten, einkehren. *oto nu kara dyala gorre,* when we turned from the road; als wir auf dem Wege einkehrten, wörtl. unten auf der Strasse, wobei diese erhöht gedacht ist.

II. *gorad'a.* 1. ppx. id. recipr.

gorâ. (*-aa*) 1. to stab, poniard, to kill, murder; erstechen, ermorden. (Am. to cut the throat off; den Hals abschneiden). Thence perhaps:

goradi. (*gorati.*) *n.* s. ox. thorn, sting; Dorn, Stachel.

gorando. n. s. ox. fold, pen; Pferche, Stall für Schafe, Ziegen und anderes kleines Vieh im Freien.

goridja. i. s. ox. sore, ulcer; Geschwür. — 2. vulnus in suppurationem abscessum; eiternde Wunde. — 3. poison; Gift.

goro. n. s. ox. raven; Rabe. Wahrsch. *guro* see *gura.*

goro. n. s. ox. wall, partition of a room; Wand, Abtheilung in einem Zimmer, ähnlich unserer spanischen Wand, Verschlag. — 2. steepside of a rock; Felsenwand. — 3. hill; Hügel, Anhöhe.

gorora. i. s. px. spittle; Speichel. *haman ani gorarako t'ufuti turi,* lit. until I have spit out my spittle, wait; bis ich meinen Speichel ausgespuckt habe, warte, i. e. wait a little; warte ein wenig.

gororia. 1. ppx. to low, bellow, hum; brummen, brüllen. — 2. to be angry, to grumble; zornig, unwillig sein.

goromza. i. s. px. a heifer old enough to breed; junge Kuh in der Zeit, wo sie zum ersten Male aufnimmt.

gorba. i. s. px. a three years old ox or heifer, (see *djibitsha*); ein junges Stück Vieh, etwas älter, als *djibitsha.*

gorbi. n. s. ox. hay-fork with two teeth; Heugabel mit zwei Zinken, auch Wurfschaufel zum Wurfen des Getreides wie *darba.*

gorza. 1. px. to exhort, admonish; ermahnen. — 2. to warn; warnen.

gorza. i. s. px. star-shoot; Sternschnuppen. (Perhaps these two words ought to be placed under *cora;* vielleicht gehören beide Wörter zu dem Stamme *cora*, auch möchte wohl *gorza. i.* und *gordza,* Blitz, ein und dasselbe sein.)

gola. i. s. px. every enclosed place, room; jeder geschlossene Raum, Gemach, Zimmer. — 2. hull, husk; Hülse von Getreide und anderen Früchten. — 3. shell of an egg; Eischale. — 4. the skim on boiled milk; die Haut, die sich auf der Milch bildet etc.

gogola. i. s. px. Intens. id.

goloza. 2. px. to gnaw, peel, unhusk; abnagen, abschälen, aushülsen.

golo. n. s. ox. step-brother; Stiefbruder.

golole. n. s. ox. meadow, low-land; Niederung, Wiese, freier Grasplatz.

goloza. 2. px. to gnaw, peel; abnagen, abschälen, see *gola.*

golgolã. (*-awa*) 2. to drip, drop down, run over, flow over, of overfilled vessels; herabtropfen, tröpfeln von Gefässen, die übervoll sind oder auslaufen. — 2. to be left, abandoned; zurückgelassen, verlassen sein.

golgoleza. 2. px. to make drip, flow over etc.; überlaufen, abtropfen machen. — 2. to leave, abandon; zurücklassen, verlassen.

gomana. i. s. px. Bot. Crambe maritima. H. P.

gomfa. 1. px. to cover the head; den Kopf bedecken.

gomfo. n. s. ox. covering of the head usually made of fur, a cap; Kopfbedeckung, gewöhnlich — sobald eine andere als *bareza* (vgl.) genommen wird — von Pelz gemacht, Pelzkappe.

II. *gomfad'a.* 1. ppx. to cover the head; sich den Kopf bedecken. Of the same root (see Gram. num. 64.):

III. *gombiza.* 3. ppx. to cover, deck; decken. (Ag. to fight; fechten, fechten, to shelter or guard one's self with weapons; sich mit Waffen decken, pariren.) — *gadi gombiza,* to turn about; umlegen, verkehrt (auf das Gesicht bei Todten) legen, umkehren.

gonogona. 1. (*v* ˊ ˗ *v* ˗) to braid, plait, twist; flechten, einen Zopf flechten.

gonogona. n. s. ox. tail, cue, weft of hair; Zopf.

gonza. 1. px. to be deep; tief sein = *qilᶜe.*

gongo. n. s. palate, throat; Gaumen, Kehle. *gongon na gogoge,* lit. the throat has me dried up; die Kehle ist mir ausgetrocknet, i. e. I am thirsty; ich bin durstig. — *gongo mute* (*mute* pointed; spitzig) larynx; Kehlkopf, Luftröhrenkopf.

gondji. n. s. ox. strainer, colander, filter; Seiher, ein Topf zum Durchseihen des Brodteiges oder des *farzo.*

gondjiza. 2. ppx. to strain, filter; seihen, durchseihen.

gonda. n. s. ox. ant; Ameise

gondala. i. s. px. hero, champion, a man who has the right to anoint himself from his deeds; Held, tapferer Krieger oder Jäger, der sich durch seine Heldenthaten das Recht erworben hat, seinen Kopf mit Butter zu salben, dem *gurgudu* entgegengesetzt, vgl.

gone. n. s. ox. hook; Haken, besond. der, womit die Pflugschaar an das *gint'i* befestigt ist.

goñiza. 2. ppx. to make a hook, to crook, curve; einen Haken machen, zum Haken krümmen, häkeln. *ho namni cote wal cabad'z'u fedte, mogezani goñazaniti wali cabu.* see *cote.*

goñoña. (*-awa*) 2. to walk bent, crippled; verkrüppelt, krumm gehen.

goça. fni. s. px. appertaining to the same tribe; Stammverwandter.

goz'ã. (*-awa*) 2. to be mutilated, mangled; krumm, an einem Gliede verstümmelt sein.

goz'u. adj. ox. mangled, mutilated; verstümmelt, krüppelhaft. — *goz'e - goz'e*, expressions used in begging for alms, lit. „I am crippled"; Worte, die man beim Betteln sagt, wörtl. ich bin krumm, unglücklich.

gua. 1. px. to decay, dry up, to be dried, used of sources and cows; versiechen, austrocknen, von Quellen und von Kühen, die keine Milch mehr geben.

gua. n. s. ox. a calf at the age when it is stopped from sucking; ein junges Stück Vieh in dem Alter, wo es aufhört, an der Mutter zu saugen.

III. *guza.* 2. px. to make decay; versiechen, vertrocknen machen oder lassen.

guga. 1. px. unused root of

gugza. 1. px. to make run very quickly, to drive; schnell laufen lassen, treiben.

gugugza. 1. px. Intens. id. — *gugugza lola* to fight with blunt weapons, to joust, tilt; mit stumpfen Waffen kämpfen, turniren.

gugumefad'a. 1. ppx. to pack together; zusammenpacken. see *guma.*

gudji. n. s. ox. servant; Diener, Knecht. (Aman a sort of vulture; eine Art Adler oder Geier.)

gudjumad'a. 1. ppx. to perch, sit, squat; hocken, sich zusammenkauern. *gudjumad'e tae,* er sass zusammengekauert. see *guma.*

gudz'i. adj. ox. dense, close, compact; dicht. Probably from *guda.*

gudz'i. n. s. ox. density, closeness; Dichtheit, Fülle. *midan kuni gudz'i caba,* the corn stands thick; das Getreide steht dicht, wörtl. hat Dichtheit.

guda. 1. px. to be tall; gross sein. — 2. to be full; voll sein. This verb is the root of all the following words:

guda. adj. ox. great, tall; gross. — 2. much, many; viel. — as adv. very; sehr. — *nama guda,* a great man, ein grosser Mann. 2. a man of consequence; ein angesehener Mann. 3. an old man; ein alter Mann.

gude. n. s. ox. meeting-place; Versammlungsplatz. particl. *gude dubi,* public meeting; Volksversammlung.

gudu. adj. ox. full; voll.

gudeda. ni. s. px. thigh; das dicke Bein, Schenkel. (Am. lap; Schoos wie *amadi.*)

gudêldjã'. (*-awa*) 2. to become large, thick, fat; dick, gross, stark werden.

gudêldjã. n. s. ox. beam, balk; Balken.

III. *gudiza.* 2. px. to make great, large, to cause to grow great; gross machen, gross werden lassen. — 2. to educate, bring up; erziehen.

gudizu. n. s. ox. the second son, the second; der nachgeborne Sohn, der zweite. — 2. the youngest child; das jüngste, letzte Kind. *ani gudizun d'alad'e,* I was the last born; ich wurde als der jüngste (als der zu erziehende) geboren.

gudidja. adj. px. very great; sehr gross. — 2. a great bracelet, military decoration; ein grosser Armring als militärische Auszeichnung getragen.

IV. *gudifad'a.* 1. ppx. Med. to magnify, aggrandize; vergrössern. — 2. to exaggerate; übertreiben. *gati gudifad'a,* to exceed the price (of an article); den Preis einer Waare zu hoch stellen.

gurguda. adj. px. (Ak.) noble, powerfull, mighty; angesehen, vornehm, mächtig. see *gurgudu.*

guduru. adj. ox. beautifully curled; schön gelockt, from *guda* and *ira.* (?)

gudeda. ni. s. px. lap; Schoos. see *guda.*

gudumfa. 1. ppx. to tie, fasten, bind; anbinden, knüpfen, verknüpfen.

gufad'a. 1. ppx. to stumble, trip; stolpern. from

gufu. n. s. ox. plug, peg, trunk of a tree which remains in the ground; Pflock, Stock, der von einem abgeschlagenen Baume in dem Boden bleibt.

guba. adv. and postp. affix, px. above; oben. — 2. postp. over, upon, on; über, auf.

gube. n. s. ox. fontanel; Fontanelle am Kinderkopfe.

gubo. n. s. ox. a great twisted basket, used as a measure; ein grosser geflochtener Korb, als Gemässe für trockene grössere Gegenstände gebraucht.

gaguba. n. s. ox. Intens. of the foregoing, a sort of high risen bread; eine Art dickes hochaufgegangenes Brod.

II. *gubad'a.* 1. ppx. to sit down upon something (of birds); sich auf etwas setzen, (von Vögeln.) — 2. to establish one's self; sich niederlassen, ansässig machen. *ini dulbeza gubad'e,* he established himself as his guest; er hat sich als sein Gast einquartirt. — 3. to come up, reach the height; hinaufkommen, die Höhe erreichen. *ho ati tulu gubad'te,* when thou comest up the hill; wenn du auf den Berg hinaufkommst. — *adun guba keza,* noon; hier ist *guba* als Subst. betrachtet und bedeutet den Mittelpunct des Himmels, Zenith.

III. *gubiza.* 2. ppx. to cause to be seated, established; sich setzen — sich ansässig machen lassen.

gubizu. n. s. ox. the children of slaves who have got their liberty; die als frei betrachteten Kinder der Sclaven, (*garbu.*)

IV. *gubifad'a.* 1. ppx. to adopt a child when one has a family already; adoptiren, wenn schon Kinder vorhanden sind.

gubziza. fni. s. px. subject, vassal, inhabitant; Unterthan, Vasall, Sasse, sesshafte Leute, die ein *Zoreza,* Fürst, auf seinem Grund und Boden sich hat ansiedeln, anbauen lassen, (von einer V f. *gubziza.*)

guba. 1. px. to burn; brennen, intr. — 2. trans. to set on fire; anzünden.

guguba. 1. ppx. Intens. id.

guba. adj. ox. hot; heiss.

II. *gubad'a.* 1. ppx. Med. the same as the root.

gubad'a. n. s. ox. glowing of fire; Glut.

gubtu. *n.* s. ox. a sort of little fly, the pricking of which stings; eine kleine Art von Fliege, deren Stich „brennt". — 2. Bot. Urtica pilulifera.

III. *gubziza.* 2. ppx. to cause to be set on fire; anzünden, verbrennen lassen.

gube. *n.* s. ox. a species of *garbu,* barley; Gerste.

guya. *i.* s. px. splendour; Glanz, Schimmer. — 2. day; Tag.

III. *guyiza.* 2. ppx. to make glisten, glitter, to smooth, polish; glänzend machen, poliren, glätten.

IV. *guyifad'a.* 1. ppx. id. Med. — 2. to anoint one's self; sich salben. — 3. to adorn one's self; sich schmücken, zieren.

guye. *n.* s. ox. (Am. instead of *algo*) dwarf; Zwerg.

gura. 1. px. to carry, to carry away; tragen, bes. forttragen, irgendwohin bringen.

II. *gurad'a.* 1. ppx. Med. to carry away for one's self, to take for one's self, to take; für sich forttragen, zu sich nehmen, nehmen. Thence doubtlessly:

guro. *n.* s. ox. (Ag. *goro*) raven, from its thievish nature; Rabe, wegen seiner diebischen Natur. Perhaps also the following are related:

gurmu. *n.* s. ox. shoulder; Schulter and

cagura, basket; Korb, wörtl. Loch, Oeffnung, Gefäss zum Tragen.

guradjã. (*-awa*) 2. to be or become black; schwarz sein oder werden. *idjyza guradjae,* his eye became black; sein Auge wurde schwarz, i. e. he became ireful; er wurde zornig.

guradja. adj. ox. black; schwarz.

gurati. px. fem. of *guradja.* — 2. a piece of clothing of a blue-black colour for women; ein blauschwarzes Frauenkleidungsstück.

guro. *n.* s. ox. raven; Rabe. see *gura.*

gurgudu. *n.* s. ox. (Am.) a man who has not yet executed an exploit; ein Mann der noch keine Heldenthat ausgeführt, noch keinen Feind, Büffel oder Elephanten erlegt hat. Gegensatz: *gondala,* vgl.

gurgura. 1. ppx. to sell, vend; verkaufen. — 2. to venture, hazard, risk; wagen, aufs Spiel setzen, in die Schanze schlagen. *ini lubuza naf gugure,* he risked his life for me; er hat sein Leben für mich gewagt, wörtl. verkauft.

gurgurathsiza. 2. px. to get sold; verkaufen lassen.

gurt'uman. inv. s. ox. muskle, shell; Muschel, Conchilie. Doubtlessly from

gurt'umi. n. s. ox. fish; Fisch.

gurba. n. s. ox. boy, lad; Knabe, Bursche, etwa bis zu 18 Jahren.

gurra. i. s. px. ear; Ohr. — 2. fame, rumour, reputation, glory, praise; Ruf, Ruhm, Berühmtheit. *ani gurraza d'agae*, I have heard of his fame; ich habe seinen Ruhm gehört, habe ihn rühmen hören. — 3. news; Nachricht. — Thence: *gurra mal'*, (Am.) wagtail; Bachstelze, lit. what news? welche Kunde? (da diese Vögel für prophetisch gelten.) — *caru-gurra*, ear-lap; Ohrläppchen.

gurru. n. s. ox. handle, hook; Henkel an Gefässen.

gurrundo. n. s. ox. compound of *gurra* and *hunda* (near by; nahe an) the hole behind the ear, die Vertiefung hinter dem Ohre.

gurmu. n. s. ox. shoulder; Schulter, see *gura.*

gurzumedi. n. s. ox. (Am.) widow; Wittwe. After Akafed'es explication a woman who is abandoned from her husband; eine von ihrem Manne verlassene Frau, „Strohwittwe."

gur'u. n. s. ox. utter, dug; Euter.

gulana. adv. temp. px. afterwards, then; nachher, später.

gulufa. 1. ppx. to run, haste; schnell laufen, eilen.

gulubi. n. s. ox. onion, probably garlick; Zwiebel, Knoblauch, Allium viviparum. — 2. knee-cap, knee-pan; Kniescheibe. — *gulubi worabeza*, the excrements of the hyaena; die Losung, Excremente der Hyäne, album hyaenae.

guma. 1. px. to be round; rund sein.

guma. adj. round; rund.

guma. n. s. ox. ball, globe, sphere; Kugel. — 2. corn, grain in the ear; Korn in der Aehre.

gume. n. s. ox. armlet; Armband, bes. ein geflochtenes. — *gume idya*, eye-ball; Augapfel.

II. *gumad'a.* 1. ppx. to grow round; rund werden, sich runden. — 2. to become accomplished; vollendet, vollständig werden. — 3. to become marriageable; mannbar werden. — *gumad'e tae*, he was seated cowered; er sass zusammengekauert, wörtlich rund.

gudjumefad'a. 1. ppx. the same as *gumad'a;* rund werden etc. wie *gumad'a*, ob aber desselben Stammes?

III *gumeza.* 2. px. to make round, to make a boundle; rund machen, zusammen- auf einen Bündel packen.

gugumefad'a. 1. ppx. Intens. of a IV. f. to pack together, to prepare one's self for a journey; zusammenpacken, sich reisefertig machen.

guma. ni. s. px. ransom; Lösegeld für einen Gefangenen. — 2. money paid for a homicide; Blutgeld für einen Erschlagenen.

gumad'a. ni. s. px. offering of women; Opferbeiträge der Frauen. Gewöhnlich mit *naga* construirt: *gumad'a naga.*

gume. n. s. ox. see *guma.*

gumudu. n. s. ox. (Am.) thorn; Dorngewächs, Dorn alig.

gumdju. n. s. ox. pale, stake, plug; Stock, Pflock, Pfahl.

gumfura. 1. ppx. probably a compound with *guma* (round; rund) to be accomplished, complete; gleichgewachsen, vollständig, ausgebildet sein.

gumbi. n. s. ox. clay, potters-clay; Thon, Töpferthon. — 2. a conservatory made of clay to preserve grain; ein Behältniss von Thon, um Getreide darin aufzubewahren. — 3. a partition in the room; eine besondere Abtheilung im Zimmer.

gunguma. 1. ppx. nat. sound, to make a hollow sound; ein dumpfes Geräusch machen. — 2. to thunder; donnern (von fernen Gewittern). — 3. to talk lowly; leise sprechen, murmeln. — 4. to crow; krähen (vom Hahn.) *handagi gunguma.*

gundjã. (*-awa*) 2. to be lusting, longing for, desirous, eager; begierig, sehnsüchtig, lüstern sein.

gundo. n. s. ox. a great basket; grosser Korb.

gunduta. ni. s. px. virgin, marriageable maiden; Jungfrau, erwachsenes heirathsfähiges Mädchen.

tch.

tchaka. n. s. ox. wood, forest; Wald, Gehölze. *tchakati lit'e,* lit. he sank into the forest; er sank im Walde unter, i. e. he disappeard therein; er verschwand darin, ging hinein.

tchacad'a. 1. ppx. to crack with the whip; mit der Peitsche knallen. nat. sound.

tchatchu. n. s. ox. owl, horn-owl; eine Art grosser Eulen, Schuhu.

tchatchule. n. s. ox. goat's-beard; die beiden Zipfel am Barte der Geissen.

tchad'a. 1. px. nat. sound, to slide, slip; ausgleiten, ausglitschen. This is probably a word only mutilated from *mudjitshad'a* which see.

tchafaga. 1. ppx. to conglobe; zusammenballen.

tchafago. n. s. ox. dumpling; zusammengeballte Speise von Getreide oder Kaffee, unser Klos, „Knödel."

tchafe. n. s. ox. pond, bog, marsh; Weiher, Sumpf, Morast.

tchaba. 1. px. to crash, break in pieces; brechen zerbrechen, intr.

tchatchaba. 1. ppx. Intens. id.

tchaba. ni. s. px. and Intens. *tchatchaba. ni.* piece, article; Stück, Trumm. — 2. a piece of wood, beam, balk; ein Stück Holz, Balken.

Magm. Tchaba ati murte
Naman bad'z'izin; —
Liqi ati fud'te
Naman bazizin.

lit. The wood which thou didst hew
Let nobody carry; —
The loan which thou didst take
Let nobody pay.

Das Holz, das du geschlagen,
Sei deiner Schultern Last,
Und dein ists, abzutragen,
Was du geborgt dir hast.

III. *tchabza.* 1. px. to break, crash, trans; brechen, zerbrechen. — 2. c. Dat. to break in; einbrechen. *hatun manati tchabze,* a thief has broken into the house.

tchatchabza. 1. px. Intens. id.

IV. *tchabzad'a.* 1. ppx. Med. to break for one's self; für sich brechen, z. B. Brod.

tchatchabzad'a. 1. ppx. Intens. of the foregoing. *hirbad'a tchatchabzad'a,* lit. to break the supper, i. e. to sup; das Abendbrod brechen, erinnert sehr an das christliche Abendmahl.

tchabnana or *tchamnana. i.* s. px. piece, a broken thing; etwas Zerbrochenes, Stück. — 2. half; Hälfte. — 3. ½ *amole* which see. Of the same root seems to be:

tchabaca. 1. ppx. to lisp; mit der Zunge anstossen, schlecht, gebrochen sprechen, and

tchabita. *n.* s. ox. a pastry-work like our pancake; ein Backwerk ähnlich unserem Pfannenkuchen. (Am. *t'afita,* was dann jedenfalls von *t'afi,* dem Stoff aus dem es bereitet ist, herkommt.)

tchabnana. *i.* s. px. half; Hälfte. see *tchaba.*

tcharana. 1. ppx. to cry, partcl. to raise the cry of the battle; rufen, schreien, bes. das Kriegsgeschrei erheben. *duli tcharane,* the soldiers raised the battle-cry; die Krieger erhoben das Kampfgeschrei.

tchala. 1. px. to be greater, a singular verb which contains the comparative degree; grösser sein.

tchala. *n.* s. ox. a sort of priests employed during the circumcision; eine Art Priester, die bei der Beschneidung zu thun haben.

III. *tchaliza.* 2. ppx. to make greater; grösser machen.

V. *tchalziza.* 2. ppx. to get made greater; grösser machen lassen.

VI. *tchalzifad'a.* 1. ppx. to get made greater for one's self; für sich grösser machen lassen.

tchala. *n.* s. ox. grain, corn of an ear; Korn in der Aehre (ein einzelnes.)

tchale. *n.* s. ox. glass-pearl; Glasperle, allg. — There are several sorts of them: *gangule (dankule), burdjuko, doca, idya adure, robta* etc.

tchala. *n.* s. ox. a sort of priests etc. see the verb *tchala.*

tchamad'a. 1. ppx. to put in, to put horses or cattle to-; anspannen, anschirren. (Am. *cammad'a.*)

tchamo. *n.* s. ox. ornament, finery; Schmuck allg. I wrote it firstly *djamo* and thought it related to *djama,* to te blind, but Aman fixed the other orthography.

tchea. 1. px. to go through, to get through, to penetrate; hindurchgehen, durchdringen.

III. *tchezixa.* 2. ppx. to carry or lead through e. g. through a river; hindurch führen, z. B. über oder durch einen Fluss bringen.

tchezo. *n.* s. ox. (Am.) taper, candle; Licht, Kerze ≔ *ibza.*

tchikida. *i.* s. ppx. thick dough, paste; dicker Teig zum Backen.

tchitchara. *i.* s. px. partition, wall in an appartment; Verschlag, Abtheilung in einem Zimmer.

tchita. 1. px. to tear, tear in pieces, intr. to dissever, to loosen; zerreissen, sich zertheilen, auflösen. *hafuri iti chite*, the breath has him torn; der Athem ist ihm zerrissen, i. e. he died; er ist gestorben, auch unser: der Athem ist ihm ausgegangen. — 2. he was overthrown, he lost; er ist unterlegen, hat verloren. *colen izati tchize*, he has lost the wager, lit. the wager did break to him; er hat die Wette verloren, wörtl. die Wette ist ihm zerrissen, (bezieht sich auf die Trennung der bei der Wette eingehäkelten kleinen Finger der Wettenden.)

III. *tchiteza.* 1. px. to tear; zerreissen. — 2. to lacerate, wound; verwunden, zerfleischen. Thence probably:

tchita. n. s. ox. bast (the inner bark of trees); Bast eines Baumes. (Ak. Ruthe zum Flechten von Dächern; Am. straw; Stroh = *barzi.*)

tchiti. n. s. ox. (Am. *tchidi*) chaff; Spreu, die beim Wurfen des Getreides abfallenden Hülsen.

Magm. tchitinif ibida walin' gain;
biçanif ibidi wali ha gau,

lit. chaff and fire shall not come near each other; water and fire may approch to each other. We say: „don't pour oil into the fire!" Spreu und Feuer sollen sich nicht zu nahe kommen, Wasser und Feuer sollen sich nahen. Es ist dies unser Sprichwort: „man soll nicht Oel ins Feuer giessen".

tchito. n. s. ox. itch, scab; Krätze, scabies sicca. *tchito haga.*

tchifad'a. 1. ppx. to bite off; abbeissen, stückweise abbeissen.

tchira. 1. px. to draw out, pull out, partcl. insects from the cattle; herausziehen (Ungeziefer vom Vieh). — 2. to pluck fruits; abnehmen, abpflücken (Früchte). — 3. to root out, unroot; ausreuten.

tchiradja. i. s. px. stones or gravel in the bed of a river; Steine im Flussbette, Gerölle.

tchiri. n. s. ox. vulture; Geier, wahrscheinlich das arab. نسر; the root is doubtlessly *tchira.*

tchirfa. n. s. ox. a long spear; eine lange Lanze. *tchirfa lola*, to fight or combat with long spears; Kampf mit langen Lanzen.

tchirrifad'a. 1. ppx. to spit through the teeth, a singular custom of the Gallas for performing of which they file larger the opening between the two upper fore-teeth; durch die Zähne spucken, eine sonderbare Gewohnheit der Galla. (vgl. *karu*, der Spalt

zwischen den oberen Schaufelzähnen, der, um besser durchspucken zu können eigens ausgefeilt wird.)

tchimdi. n. s. ox. a plough drawn by four oxen; vierspänniger Pflug. I regarded *tchamad'a* as the root of this word, but Aman says *tchindi.* (*gintʳi*?)

tchilati. n. s. ox. soot; Russ, zunächst der am Kochgeschirr sich ansetzende. allg. *gaga.*

tchimᶜa. n. s. ox. the humour accumulated on sore eyes in the morning; die bei gelinden Augenflüssen des Morgens an den Lidern und Augenwinkeln klebende Schmeere.

tchinadja. i. s. px. side, flank until to the loins; Seite bis zu den Lenden. (Am. rib; Rippe.) — *tchinara gale,* he went aside; er ging auf die Seite. — *uf tchinati,* adv. from the side, besides; von der Seite, neben. Aus diesen beiden adverbialisch gebrauchten Zusammensetzungen geht hervor, dass *tchinadja* eine Special-Form von einem Stamme *tchina* ist, denn *tchinara* besteht aus *tchina* und *ira,* und *uf* ist das Reflexiv während die Endung die Postpos. *-ti* ist.

tchinina. 1. px. to bite; beissen.

III. *tchininziza.* 2. px. to let bite; beissen lassen.

tchingo. n. s. ox. pitcher; Krug. (Am.) Vielleicht das *tchuko* des Akafed'e.

tchoko. n. s. ox. a sort of spear, jagged on the sides; eine Art Spiess mit gezähnter Spitze. Ich hätte das Wort zu *tshoko* gerechnet, wenn Aman nicht widersprochen hätte.

tchofolla. i. s. px. a pastry-work; ein Backwerk, unser „Schmarren."

tchoroga. n. s. ox. puddle, slough; Pfütze von stehengebliebenem Wasser. (Am. *tshoroca,* country overflowed with water; überschwemmte Gegend.)

tchuko. n. s. ox. a pitcher-like vessel for keeping grains in; ein krugartiges Gefäss zur Aufbewahrung von Getreide, grösser als *hubo.*

tchucala. 1. px. to be concealed, closed, stopped; versteckt, verschlosen, verstopft sein. — 2. fig. to be reserved, close; verschlossen sein. — 3. trans. to stop, conceal; verstopfen, verschliessen.

II. *tchucalad'a.* 1. ppx. id. *ini dubiza tchucalad'a,* fig. he is reserved in his words; er ist in seinen Worten vorsichtig, ist verschlossen.

tchucalama. 1. ppx. passive, id. but only in the fig. sense; nur in der übertragenen Bedeutung: verschlossenen Charakters sein.

tchufa. 1. px. to lock up, close; zuschliessen, sperren.

tchufa. n. s. ox. door, gate; Thüre, Thor. *tchufa* (*balbala*) *tchufi*, shut the door; schliesse die Thüre!

tchurca. 1. px. to be unripe, immature, green; unreif, roh sein, von Früchten. (Am. *tchorca.*)

tchuma. ni. s. px. dregs, sediment which remains in the strainer; Bodensatz der beim Seihen des *farzo* oder anderer Flüssigkeiten im Seiher zurückbleibt. — 2. also the filth in the guts of killed animals; der Koth in den Gedärmen geschlachteter Thiere.

tchungurza. 1. px. to scoff, nip, satyrice; necken, höhnen, Stichelreden führen.

tsh.

tshabi. i. s. ox. calf; Kalb, junges Rind in dem Alter, wo die Hörner hervorbrechen.

tshalange. n. s. ox. (Am.) glance, lightning, flash of lightning; Blitz, Blitzstrahl.

tsham–. prefix, nat. sound. see under *djed'a.*

tshama. 1. px. to cease, relax; aufhören, nachlassen. *bokeñi tshame*, the rain ceased; der Regen hat nachgelassen. Ich stellte das Verb früher unter *djama*, blind sein, (bei Blinden hat das Sehen aufgehört,) bis Aman diese Orthographie geltend machte.

tshilalu. n. s. ox. snail, slug; Schnecke. (Aman: clarified water; geklärtes Wasser.)

tshiza. 2. px. to lay one's self; sich legen. — 2. to lie; liegen. — 3. also for: to sleep; schlafen. *garan tshiza*, to lay one's self on one's belly; sich auf den Bauch legen. — *irge tshizu*, a place to lie down; Platz zum Liegen, i. e. nights-lodging; Nachtquartier.

III. *tshibza.* 1. px. to make lie, to cause to lie; legen lassen. *lon gorora tshibze*, he caused the cattle to lie down on the hill; er liess das Vieh auf dem Hügel lagern. *gara na tshibze*, lit. he caused my heart to be laid down; er hat mein Herz

sich legen lassen, i. e. he has calmed me; er hat mich beruhigt.

tshoko. adj. and adv. px. perverse, wrong; verkehrt, umgekehrt. *malif ati tshoko gadi tshifte,* why didst thou lay thyself wrong; warum hast du dich verkehrt gelegt? Ich habe früher *tchoko* hieher gerechnet wegen der abwärts gestellten Zähne. vgl.

tshogorza. i. s. px. a sort of grass; eine Gattung Gras. ?

tshoba. 1. px. to drip, drop; tropfen, tröpfeln. — *tshotshoba.* 1. ppx. Intens. id.

tshora. 1. px. to be week of mind; blödsinnig, einfältig sein.

tshoma. 1. px. to be big, fat; fett, dick, feist sein.

tshoma. n. s. ox. thickness, bigness, corpulency; Dicke, Wohlbeleibtheit. *godiyonkuni tshoma caba,* this ox is fat; dieses Stück Vieh ist fett, wörtl. hat Dicke.

III. *tshomza.* 1. px. to feed, fat, fatten; fett machen, mästen.

tshucâ. (*-aa*) 1. to mingle, to mix together; untereinander schütteln, mischen.

tshugulixa. fni. s. px. a black singing-bird; ein schwarzer Singvogel, der in *arfaça* (vgl.) kommt. ?

tshuba. 1. px. to dip into, to plunge, immerse; eintunken, eintauchen. Hieher gehören die folgenden:

tshubad'a. n. s. ox. cheese; Käse.

tshuba. n. s. ox. sin, guilt; Sünde, Schuld. *tshubunkuni Wacayoti azente,* this sin (went) cried to the heaven; diese Sünde (ging) schrie zu dem Himmel.

tshubame, passive of *tshuba,* I am guilty; ich bin schuldig, bin ein Sünder. *hintshubamin,* do not sin; sündige nicht! *tshubun' azenini,* do not fall into sin; falle nicht in Schuld! *namun' tshubizini,* seduce no one; verführe Niemand!

tshulule. n. s. ox. horsekite; Aasgeier.

tshumfa. 1. px. to press out, sqeeze out; ausdrücken, auspressen, von Flüssigkeiten. — 2. to drive away, to expel; fortjagen, vertreiben, aus der Gemeinde ausstossen.

tshunco. adj. ox. (Am.) strong, intoxicating (of drinks); stark, berauschend (von Getränken.)

dj.

djagna. 1. px. to be courageous, brave, stout; muthig, tapfer sein. Gegentheil *lugna.*

djagna. adj. px. courageous etc.

djadjia. 1. ppx. (Am.) to cut in pieces, to carve, dissever; zertheilen, zerscheiden.

djara. n. s. ox. circumcision, i. e. the feast where the chirurgical operation itself is performed, two years after the *Gada;* Beschneidung, Beschneidungsfest, an welchem die chirurg. Operation vorgenommen wird. Hiemit hängt wahrscheinlich folgendes Wort zusammen:

djarzo. n. s. ox. a religious sect of the Gallas, a subdivision of the *Boranna;* eine den *Boranna* gegenüberstehende zweite religiöse Secte der Galla; sie essen *fon boye, ire* etc. sind aber sonst bei Opfern, bei der Beschneidung etc. allen übrigen Ceremonien unterworfen.

djarafa. 1. ppx. to clear (a room); ausräumen. — 2. to rob, plunder, pillow; Beute machen, rauben.

djalaba. i. s. px. a certain part of a tabacco-pipe under the head; der Hals an der Tabakpfeife *(gaya).*

djalile. n. s. ox. Bot. Amaranthus. ?

djalla. 1. px. to be or become oblique, wrong, curved; schief, krumm, verkrüppelt sein oder werden. — 2. to be obstinate, to refuse, deny; hartnäckig sein, sich weigern. This sense has particularly:

II. *djallad'a.* 1. ppx. id. — *idyiza djallad'e,* lit. his eye is wry; sein Auge ist schief, i. e. he squints, looks obliquely; er schielt. — *ira djallad'a,* to turn aside, give way, avoid; ausbeugen, ausweichen.

III. *djalliza.* 2. ppx. to curve, crook, to bow, bend; krumm machen, biegen. — 2. the same as the II. f. particl. to turn aside, avoid etc. *ho lon orma d'ufani nuti ha djallizani,* when other people's cattle come then shall they give way to ours; wenn fremdes Vieh kommt (auf dem Weg uns entgegenkommt), so soll es uns Platz machen, ausweichen.

djawe. n. s. ox. Lepicostus.

djama. 1. px. to be blind; blind sein.

djama. adj. ox. blind; blind.

II. *djamaď'a.* 1. ppx. the same as the root. — *dubi djamaď'a,* chattering, lies; eitles Geschwätz, Lügen.

III. *djamza.* 1. px. to blind; blind machen, blenden.

djano. n. s. ox. (Am.) ring of ivory worn betwen the elbow and the wrist; Ring von Elfenbein, am Vorderarm getragen. It is possible that Aman was wrong and that *djano* is the same as *tchamo*, as *tchamo* has probably its root in *djama (djamo)* signifying an ornament which blinds, dazzles by its splendour.

djeď'a. 1. px. to say, tell; sagen, dicere. — 2. to call; nennen. — 3. to take for, regard as; dafür halten, ansehen als. *na izan dina djene,* we took them for foes; wir hielten sie für Feinde.

Compounds and phrases: *wal djeď'a,* lit. to tell each other; mit einander sagen, i. e. to agree, accord, to determine, decree; übereinkommen, beschliessen, miteinander verabreden. — *oli djeď'a,* to get up, rise, mount; sich aufrichten, aufstehen, hinaufsteigen. — *gadi djeď'a,* to stoop, how; sich bücken. — *dgaldjeď'a,* (low-tell) to speak low; leise sprechen. 2. to be silent; schweigen. *dyaldjeď'eti ademe,* he went silently away; er ging still weg. — *dalgaba djeď'a,* to run away, to fly; davon eilen, entfliehen. — *naga-naga djeď'a,* lit. to say: peace, peace! „Friede, Friede" sagen, i. e. to greet; grüssen.

djeď'ama. 1. ppx. the passive of *djeď'a* is also in use.

Aman uses the participle pret. *djenan* instead of *hamanuman,* then; hierauf.

There is a great number of Onomatopoetica formed with this verb, viz.

ee-djeď'a, (to say „yes") to succeed; („ja" sagen) gelingen. — *cacak-djeď'a,* to crack; krachen. — *caw-djeď'a,* to clap, give a report; knallen (von Gewehren). — *djam-djeď'a,* to smack the lips; schmatzen. — *till-djeď'a,* to sound, clink; klingen. — *tirr- (trrr-) djeď'a,* to shrill; schwirren. — *tub-djeď'a,* to clap; patschen (von Ohrfeigen). — *dolbok-djeď'a,* to plump, said of heavy things falling into the water; plumpen, von dem Ton, den das Fallen eines schweren Gegenstandes ins Wasser hervorbringt, während *dirigim-djeď'a* den Laut nachahmt, wenn das durch den Wurf oder Fall eines kleinen Gegenstandes, eines Steinchens, z. B. getrennte Wasser über der Stelle schnell wieder zusammenschlägt. — *fit-djeď'a,* to run away; davon laufen. — *birr- (brrr-) djeď'a,* to be frightened; sich fürch-

ten. — *waw- (wau-) djed'a*, lit. to say „no"; „nein" sagen, i. e. to fail, go amiss; misslingen etc. etc.

djia. ni. s. px. moon, partcl. moon-light, moon-shine, opposite to *bati;* Mond, Mondschein, zum Gegensatz von *bati. djini hindyiru*, there is no moon, the moon shines not; es ist nicht Mondschein, der Mond scheint nicht.

djigele. n. s. ox. elbow; Ellbogen. — 2. a measure, half an ell *(d'und'uma);* ein Mass, ½ *d'und'uma*, eine halbe Elle.

djifara. i. s. px. a speckled shawl; ein buntes Tuch, Kleidungsstück.

djiba. 1. px. to hate, to be disunited; hassen, nicht mögen, uneinig sein, bes. mit *wal* verbunden. *nu wal djibineti, ini nu ararze*, as we hated each other he conciliated us; da wir uns hassten, (miteinander uneinig waren) hat er uns versöhnt.

djibitcha. i. s. ppx. calf; junger Ochse.

djibdi. n. s. ox. plate, little trencher; Kinderteller von Holz.

djirana. i. s. px. a certain water-plant; eine gewisse Wasserpflanze.

djirango. n. s. ox. caterpillar; Raupe.

djirma. i. s. px. pole, stake, club; Stange, Pfahl, Prügel.

djila. 1. px. to be cautious; vorsichtig, auf der Hut sein, sich in Obacht nehmen. — 2. to avoid; vermeiden. Akafed'e also: to spare; schonen. Thence probably:

djila. i. s. px. a sort of priest, conjurer, magician; Zauberer, Quacksalber, der durch Sympathie und andere Kunststücke Krankheiten zu heilen und Unglück abzuwehren vorgibt.

djilago. adj. ox. slanting, slope; sanftansteigend (von einem Hügel etc.)

djima. 1. px. to be hard; hart sein, von Steinen und anderen festen Körpern.

djima. adj. ox. hard; hart.

djimata. ni. s. px. the second day of the week; der zweite Wochentag. see *cadame.*

djimfu. n. s. ox. button, top; Knopf, zunächst der am Schaft des Spiesses. — 2. shaft, stock of a spear; der Schaft des Spiesses selbst.

djolle. n. s. ox. riding-horse; Reitpferd κατ' ἐξ. — 2. runner, courser; Rennpferd.

djondjã. (*-awa*) 2. to be overheated; erhitzt, echauffirt sein. (Am. *yondjã.*)

djondjo. n. s. ox. overheating; Erhitzung.

djuo. n. s. ox. a red shawl (slung about as an upper-garment); rothes Tuch als Mantel umgeschlagen und bei feierlichen Gelegenheiten getragen.

djudji. n. s. ox. chicken; junges Huhn, Küchlein.

dy.

dya. num. six; sechs.

dyatama. ni. ppx. num. sixty; sechzig.

dyadani. n. s. ox. the act of building a house, building; Hausbau, Bau. *dyadaninke atam dyira?* how does thy house-building proceed; wie geht es mit deinem Hausbau?

dyadya. — ? (this is one of the few verbs the flexion of which has not been found out; dieses ist eines von den wenigen Zeitwörtern, über deren Flexion ich nicht ins Reine kam. see Gram. num. 161.) to wonder, to be amazed; sich wundern, erstaunt sein. — 2. to praise; loben, preisen. — 3. to wish one well, spare; es gut mit einem meinen, schonen. Thence a subst. is made:

dyadya.? sparing; Schonung. „*dyadyakodif'ana d'ifte? na zodad'te male*“, to spare me thou hast let me go? no, thou hast feared me; (exclamation of a wrestler, when his opponent has told him, he did not wish to hurt him) mich zu schonen hättest du mich losgelassen? Nein, du hast mich gefürchtet. (Ringkampf.)

dyadyaba. 1. ppx. to boast; prahlen. see the following.

dyaba. 1. px. to be strong, robust, stout, vigorous; stark, kräftig sein.

dyaba. adj. ox. strong; stark.

dyaba. n. s. ox. strength, force; Kraft, Stärke.

II. *dyabad'a.* 1. px. to become strong; stark werden. — 2. to grow up, ripen; erwachsen, mannbar werden. *ani dyabanan*, when I was at full growth; als ich erwachsen war. — *garanza dyabad'a*, his heart is strong; sein Herz ist stark, i. e. he resists, braves; er widersetzt sich, trotzt.

III. *dyabeza.* 2. px. to make strong; stark machen. — *idya dyabeza*, lit. to make the eye strong; das Auge stark machen, i. e. to oppose, make resistance; widerstreben, sich widersetzen, Trotz bieten.

dyabeza. adj. px. braving, daring, bold, hardy; keck, muthig, trotzig.

IV. *dyabefad'a.* 1. ppx. to make strong for one's self; to enhance, increase, e. g. the price of an object; für sich gross, stark machen, erhöhen, z. B. den Preis einer Waare.

fon dyabo, lit. strong flesh; starkes, dickes Fleisch. occurs instead of *hodja,* calf (leg); Wade.

dyadyaba. 1. ppx. to boast, vaunt; prahlen, dick thun. — Formerly I placed also *tshabi (dyabi)* here which see.

dyara. i. s. px. man, men; Mensch, Leute. *dyarikuni,* these men; diese Leute.

dyarza. i. s. px. old man; alter Mann, Greis.

dyarti. n. s. px. femin. of the foregoing, old woman; alte Frau.

dyardyara, 1. ppx. to be busy, active, to hasten; eilen, geschäftig sein.

III. *dyardyarza.* 1. px. to urge on, impel, incite; treiben, zur Eile antreiben.

dyarti. n. s. px. see *dyara.*

dyarza. n. s. px. see *dyara.*

dyala. adv. and postp. px. under; below; unter. *d'aka dyala,* under the stone; unter dem Steine. — 2. below, beneath; unten. — 3. against; entgegen. *izan na dyala oad'zudidani,* they did not answer to me; sie antworteten mir nicht. — 4. under, like in the phrase: under the government; unter, wie das deutsche: unter der Regierung. So said Aga: *nama kana dyala torban lama bae,* under this man I lived two weeks; unter diesem Manne (dieses Mannes Aufsicht) lebte ich zwei Wochen. — 5. by, about, with; bei. — 6. out of, from; aus, von. *yomu ini zababi kana dyala bae,* when he was out of this danger; als er aus dieser Gefahr war. — 7. after; nach.

Compounds. *lafa dyala.* adv. at first; zuerst. — *dyaldyali.* adj. ox. shallow, flat; seicht. — *uf dyala.* adv. with one's self, in hiding; bei sich, im Rückhalt, verborgen. — *dyaluma.* adj. and adv. ppx. quite low; ganz leise, ganz still. — *dyal-caba,* lit. to seize beneath; unten anfassen, i. e. to begin; anfangen, beginnen. — *dyal-djed'a,* to speak low; leise sprechen. 2. to be silent; schweigen, still sein. — *milaza latchu dyala fud'e,* lit. he took his two legs below; er nahm seine beiden Füsse unten, i. e. he struck his two legs off; er schlug ihm beide Füsse ab, entzwei.

Connected with the foregoing root seems to be:

dyalalaga. 1. px. to precipitate, to clear off, settle (of fluids); sich setzen, niederschlagen, sich abklären (von Flüssigkeiten). — 2. to glitter, brighten, shine; schimmern, glänzen.

dyalalaga. ni. s. px. lake; See. Akafed'e meinte von dem zitternden Glanze der Wellen, wenn das Wasser von Ferne gesehen wird.

dyalali. adj. ox. clear, clean; geklärt, rein; durchsichtig. *farzon kuni dyalalid'a,* this beer is clean; dieses Bier ist klar.

dyalali. n. s. ox. beer sufficiently fermented; klares, ausgegohrenes Bier.

dyalad'a 1. ppx. properly, the II. f. of a root-verb *dyala.* 1. px. which also once occurred: to love; lieben, besonders von der geschlechtlichen Liebe gebraucht. — 2. to like, please; belieben, mögen.

dyalala. i. s. px. lover, sweet-heart; der, die Geliebte.

dyalali or *dyalalti. n.* s. ox. also:

dyalalata. i. s. ox. love; Liebe, Zärtlichkeit.

dyal-caba, to begin; anfangen. see *dyala.*

dyal-djed'a, to be silent; schweigen etc. see *dyala* or *djed'a.*

dyaldeza. i. s. px. ape, monkey; Affe.

dyando. n. s. ox. shower; Platzregen.

dyekara. 1. ppx. (Am. *yekara*) to sing religious songs (only said of women); religiöse Gesänge, bes. Trauergesänge anstimmen (nur von Frauen.)

dyerbi. n. s. ox. cotton; Baumwolle. — 2. thread; Faden davon gesponnen.

dyiga. 1. px. to fall down; mit Geräusch fallen, umstürzen. — 2. to spring, well; quellen, hervorsprudeln.

III. 1. *dyigxa.* 1. px. to throw down, overthrow; stürzen, umstürzen. trans. — 2. to cut, fell; umhauen, fällen. — 3. to spread upon the ground; herunter legen, auf dem Boden ausbreiten. — 4. to make run, (only of liquids) to tap, broach, pierce; anzapfen, hervorquellen machen.

dyidyiga. 1. ppx. Intens. of the I. f. to tumble from intoxication; taumeln, wanken aus Betrunkenheit.

dyid'a. 1. px. to be or become wet, moist; feucht, nass sein oder werden. — 2. to be fresh; frisch sein. — 3. to be crude, immature, green; roh, grün, unreif sein.

III. *dyiza.* 2. px. to make wet, to moisten; nass machen, einfeuchten.

dyid'an. inv. s. ox. scrotum; Hodensack.

dyidu. n. s. ox. middle, midst; die Mitte. — 2. island, isle; Insel, das Land, welches in der „Mitte" zwischen beiden Ufern eines Flusses ist. — *yai dyidu,* the meeting-place of the *Boranna-Galla* in *Hamb*. see *ya.*

dyidu. adv. ox. between; zwischen, zwischen hindurch. *'izan dyidudan bane,* we have gone through between them; wir sind zwischen ihnen durchgegangen.

dyira. 1. px. to be, to exist; sein, existiren. — 2. it is often used as copula, e. g. *ini manan' dyiru,* he is not at home; er ist nicht zu Hause.

dyiru. n. s. ox. life, existence; Leben, Dasein. — 2. livelihood; Lebensunterhalt. *ani dyirun' cabu,* I have nothing to live upon; ich habe nichts zu leben.

dyilba. i. s. px. knee; Knie.

dyilbefad'a. 1. ppx. to kneel, to fall at one's feet; knien, zu Füssen fallen.

dyobira. i. s. ppx. eagle; Adler. Bruce App. p. 155. (H. P. und Aman: Vultur fulo.)

t.

tà. (contr. from *taya*) 3. to sit; sitzen. *tai* or *azi tai,* sit down; setze dich, nimm Platz. — 2. used as aux. verb: to be; sein. — 3. to stay, dwell; sich aufhalten, wohnen. — 4. to remain, rest; bleiben, übrig bleiben. *tae tae* frequ. he rested a long time; er blieb lange Zeit. — 5. to live; leben. *t'inozi teze dute,* she lived (still) some time, (then) she died; sie lebte noch eine Zeit lang, dann starb sie. — 6. to become; werden, existere, fieri. *ini aba burka tae,* lit. he became master of a source, i. e. he became rich; wörtl. er wurde Herr einer Quelle, d. i. er wurde reich. — 7. to have no business, to be idle; Zeit haben, unbeschäftigt, müssig sein. *ho ati teze garako kod'u,* when thou art free from business (lit. when thou sitst) come to me; wenn du Zeit hast (sitzest) komm zu mir. — constr. with

the postp. *-fi:* to bail, to answer for; bürgen, verantwortlich sein für. *ini xif tà*, he answers for thee; er bürgt für dich.

II. *tad'a.* 1. px. to be; sein. — 2. to become; werden. *mal tad'te?* what was the matter with thee? was hat dir gefehlt? *malin or, malan tà*, what is the matter with me? lit. what am I? wie wird mir, was wird aus mir?

III. *teziza.* 2. ppx. to make sit, to cause to sit, therefore to put, place; sitzen machen, setzen, aufstellen. — 2. to detain, hinder; abhalten. *diben na teziza*, a hinderance detained me; ein Hinderniss hat mich abgehalten. — 3. to permit to stay or rest, thence to harbour, receive; bleiben lassen, ruhen lassen, daher beherbergen. *mê dulbeke na tezizi*, pray let me be thy guest; bitte, nimm mich als Hausgenossen auf. — 4. to choose for bail; als Bürgen stellen, einsetzen.

teziza. n. s. ox. ambush; Hinterhalt. *izan teziza tezizani*, they put an ambush; sie legten einen Hinterhalt, insidias paraverunt.

tap. n. s. ox. a dry measure, e. g. for grains; ein gewisses Gemässe für trockene Sachen, Getreide u. dgl. Aman does not know this word and so I cannot answer for its orthography.

tafno: n. s. ox. alias *maçzaño*, the sixth day of the week; der sechste Wochentag.

taba. 1. px. to play; spielen. *muka kole taba* or *tabad'a*, to play with sticks; das Stockspiel spielen. — 2. to jest, joke; scherzen, spassen.

II. *tabad'a.* 1. ppx. id.

taba. n. s. ox. play; Spiel. — 2. sport, joke, pastime; Scherz, Spass, Zeitvertreib.

tapi. i. s. ox. a litte rising ground, hillock; kleiner Hügel, Anhöhe.

targamfad'a. 1. ppx. (Am. *targamfida*) nat. sound, to rise, mount, step over something; über etwas steigen. *beron dina azin targamfida*, here I step over the boundary of the enemy; hier steige ich über die Grenze des Feindes.

tarzâ. (*-aa*) 1. px. to be ragged, tattered; zerissen, zerfetzt sein. (Ak. *darzâ*, wherefore I placed it at first under *dara*, which see.)

III. *tarzaza.* 2. px. to tear, tatter, scratch; zerreissen, zerfetzen, lumpig machen.

tangule. n. s. ox. (Am. *gangule*) pearl, greater than *tchale* which see; Steinperle, grösser als *tchale*. — 2. an ornament or necklace of pearls; ein Halsschmuck von Perlen.

tēba. ni. s. px. thong, strap; Riemen von Leder. — 2. measuring-cord, measuring-chain; Messschnur, Messkette. — 3. sword-belt; Kuppel, Säbelgehäng.

tiziza. verb and subst. see *tà.*

-ti. postp. aff. — 1. an affix indicating the dative case; Zeichen des Dativs. e. g. *ini had'azeti djed'e,* he told his mother; er sagte seiner Mutter. — 2. at, to, on; zu, nach. *manati d'aqe,* he went home; er ging nach Hause. — 3. on, upon; auf (wo? und wohin?). *lafati dyize,* he lay upon (on) the earth; er lag auf der Erde. *midan lafati hardchàe,* he scattered grain upon the earth; er streute Getreide auf die Erde. — 4. in, into; in (wo? und wohin?) *manati,* in the house, into the house; im Hause, in das Haus. — 5. until, to; bis, bis an. *mormaziti mid'an keza lit'e,* she fell till to the neck into the corn; sie fiel bis an den Hals ins Getreide hinein.

tika. 1. px. to be a shepherd; Hirte sein.

III. *tikza.* 1. px. to tend, guard, keep, to lend, watch; hüten, weiden, beaufsichtigen, bewachen.

tikze. n. s. ox. fem. *tikzitu. n.* s. ox. shepherd, shepherdess; Hirt, Hirtin.

tikzu. n. s. ox. idem.

titiza. nom. *fni* s. px. gnat, midge; Mücke. (Aman: *tiziza.*)

tifa. 1. px. it rains a little, it is misty, foggy; schwach regnen, duftig, feucht, regnerisch sein. *bokeñi hirrobu, intifa male,* it rains not, it is only foggy; es regnet nicht, es duftet nur, ist nebelig.

tiftu. n. s. ox. drizzling; Staubregen.

tira. adj. px. (perhaps a verbal root) wild, unkind, sullen; wild, unfreundlich, tückisch. — 2. noxious, hurtful; schädlich. It is the contrary of *caça;* das Gegentheil von *caça.*

tiru. n. s. ox. liver; Leber.

tirzu. n. s. ox. a young elephant; Elephantenkalb.

tila. i. s. px. multitude, abundance, crowd (particl. of people); Haufen, Menge.

tila. n. s. ox. Bot. a certain flower; eine gewisse Blume. ?

tiltilă. (*-awa*) 2. to become wet, soaked; durchnässt, durchweicht werden.

III. *tiltileza.* 2. px. to soak thoroughly, to moisten, properly used of rain; durchnässen, durchweichen (vom Regen.) see *tortorza.*

timbo. *n.* s. ox. (Am. *tambo*) tabacco; Tabak, vorz. Nicotiana rustica. — *timbo dogoza,* lit. grated or rubbed tabacco, i. e. snuff, which is used amongst the Gallas; Schnupftabak, dessen Gebrauch bei den Galla ziemlich allgemein ist.

toko (*tok°, taka, tak'*) px. num. one; eins.

tokitcha. *i.* px. °single, only; einzig, das lat. unicus.

togo. *n.* s. ox. Bot. Achiranthus aspera.

tortora. 1. ppx. to rot, putrefy, corrupt; verfaulen, bes. durch Nässe verderben.

III. *tortorza.* 1. px. to let or make putrefy; verfaulen, verderben lassen. — 2. said of rain: to soak entirely; durch und durch einweichen (vom Regen gesagt.)

torba. px. num. seven; sieben.

torban'. inv. s. ox. a number of seven; eine Anzahl von sieben. — 2. week; Woche. *torban torbaniti,* from week to week; von Woche zu Woche.

torbatam'. num. px. seventy, siebenzig.

tola. 1. px. to be good; gut sein. — 2. to be gracious, merciful, clement, to favour; gnädig, gütig sein, begünstigen. — 3. to do good, to be wholesome; wohl bekommen, heilsam sein (von Arzneien.)

Phr. *nati toli,* be propitious to me (in prayers); sei mir gnädig. — *zi ha tolu!* (scl. *Wacayo*), or *zif ha tolu!* may God be propitious to thee, God bless you! (instead of our: I thank you); möge dir Gott gnädig sein, Gott segne dich (für unser: ich danke dir.) — *nu Wacayon iza ha tolu djena,* let us thank God; lasst uns Gott danken.

tola. *n.* s. ox. good, goodness; das Gute, Güte. — 2. fortune, luck, happiness; Glück.

II. *tolad'a.* 1. ppx. the same as the root.

III. *toltcha.* 1. px. I make good; gut machen. — 2. to reconcile; versöhnen, trans. — 3. to bake; backen. — 4. to boil; kochen.

IV. *tolfad'a.* 1. ppx. „I make good, propitious towards myself"; gut, gnädig gegen sich machen, für sich gewinnen. — 2. to bake, fry, boil, but with the reciprocal signification, as it is usual in the II. IV. VI. etc. root-forms; backen, kochen, aber mit

dem reciproken Sinne: „für sich kochen", wie dies bei der II. IV. VI. etc. Wurzelform immer der Fall ist.

V. *toltchiza.* 2. ppx: „I am having made good, baked or boiled"; gut machen, versöhnen, backen, kochen lassen.

VI. *toltchifad'a.* 1. ppx. the same, but again with the reciprocal sense.

tonda. i. s. px. a kind of umbrella made from branches; Regenschirm aus Zweigen geflochten.

tuta. 1. px. to heap up, amass (intr.); sich anhäufen, vermehren.

tuta. ni. s. px. heap, hoard, great number, troop; Haufen, grosse Anzahl, Schaar, Auflauf von Menschen.

III. *tuteza.* 1. px. to fill, replenish, to increase, multiply, amass; füllen, erfüllen, vermehren, anhäufen.

tupilo. n. s. ox. a little chair, stool or bench; Stühlchen, Bänkchen.

tura. 1. px. to stay, wait, expect; warten, erwarten. — 2. to tarry, retard; zögern, säumen. — 3. to come too late; sich verspäten. *tura* is one of those verbs, the participle of which is used adverbially, for example: *malif' ati turte d'ufte?* lit. why – thou – stoodest – camest –; warum – du – zögertest – kamst, i. e. why didst thou come so late? warum kamst du so spät?

tula. 1. px. to pile up; aufschichten, aufhäufen, for example: *gondan biyo tule*, the ant has piled up the ground; die Ameise hat den Boden aufgeworfen.

tüli. n. s. ox. village, town; Stadt, Dorf, properly a number of dwellings; eigentl. ein Haufen, eine Masse von Wohnungen.

tulu. n. s. ox. fem. mountain; Berg. — *tulu dimtu* (the red mountain) a certain mountain in Hamb"; der rothe Berg in *Hamb".*

tuma. 1. px. to thrust, to strike, beat; stossen, klopfen, schlagen. — 2. to belabour something by striking or thrusting, to forge; durch Stossen oder Schlagen bearbeiten, daher schmieden und jede ähnliche Arbeit.

II. *tumad'a.* 1. ppx. idem. infin. *tumad'z'u.*

tumtu. n. s. ox. every kind of craftsman, but the signification of „strike" preponderates; jede Art von Handwerker, besonders Schmied, Schlosser, aber auch Schuhmacher, Schneider etc. — fem. *tumtiti. n.* s. ox. trades-woman; Handwerkerin. — *tumtiti! bada tumtitinana!* abusive words, because an artificers life appears

effeminate to the warlike Galla; Schimpfworte, weil dem kriegerischen Galla ein sitzendes Leben als unmannhaft verächtlich ist.

tumza. t. s. px. casuar; Kasuar.

tuçe. n. s. ox. نمل a kind of ants; kleine rothe Ameise.

t'.

t'afi. n. s. ox. Bot. a kind of grain, Teff, Durrha Beda. There are three or four species of *t'afi*: *t'afi adi*, white Teff, *t'afi guradja*, black Teff etc.

t'ane. n. s. ox. diarrhoea, dysentery; Ruhr. *t'anen zi ha cabu!* (an imprecation) may the dysentery seize thee; die Ruhr soll dich fassen! (eine gewöhnliche Verwünschung.)

t'elã. (*-awa*) 2. to be afraid; furchtsam, erschrocken sein. ?

t'it'a. 1. px. to wail, groan, sigh; winseln, ächzen, seufzen. — 2. particularly used for the noise of the respiration of a phthisical person; besonders gebraucht von dem Geräusch des Athmens eines Lungensüchtigen, röcheln. *zombiko t'it'a*, my lungs rattle, I am consumtive; ich habe die Schwindsucht. — 3. trop. to groan, grumble, growl; murren, unwillig, ungeduldig sein.

t'it'a. n. s. ox. phthisis, consumption; Schwindsucht.

t'ifa. 1. px. to be blue; blau sein.

t'ife. adj. ox. blue; blau.

t'ifo. n. s. ox. fire-brand; Feuerbrand, ein angebranntes Stück Holz, titio.

t'ila. (*-awa*) 2. to be green (Am. gray); grün (Am. grau) sein.

t'ilo. adj. ox. green; grün.

t'ina. 1. px. to be little; klein sein. — 2. to become little; klein werden. *mad'anza t'inudide*, his wound „would" not become less, „would" not heal; seine Wunde wollte nicht (klein werden) heilen. But in this sense the form

t'inoma. 1. px. made from the following adjective is more used; in obigem Sinne ist das von dem Adject. *t'ina* gebildete *t'inoma* gebräuchlicher.

t'ina. adj. fem. *t'ino.* ox. little; klein.

t'inayo, t'inoz'i, t'inayoz'i, px. diminutive forms: very small; sehr klein. — 2. adverbially: a little, some time; ein wenig, ein Bisschen, kurze Zeit.

t'ofo. n. s. ox. a drinking vessel of white pellucid horn; ein Trinkgefäss, Becher, von weissem durchsichtigen Horn.

t'olaga. 1. px. to fade, flag, to dry up, to shrivel, become crumpled; verwelken, verdorren, vertrocknen, zusammenschrumpfen.

t'olᶜeza. 1. ppx. perhaps derived from *dola* (*t'ola?*) to be short; the signification is the same as in *tortorza* and *tiltileza* which see. *bokeñi na t'olᶜeze,* der Regen hat mich ganz durchweicht.

t'uca. 1. px. (Am. *tuca*) to touch, fig. to hint; berühren, anrühren, fig. zu verstehen geben, einen Wink geben. — 2. to touch disagreeably, to offend, vex; unangenehm berühren, beleidigen, ärgern. — *naman t'uqin,* do not offend any person; beleidige Niemand. — 3. to crush, pound, bruise; stossen, zerdrücken, zerquetschen. — 4. fig. to come upon a thing, to meet with, to find; auf etwas stossen, aufstossen, finden.

t'utᶜa. 1. px. to suck with the mouth; ziehen, saugen mit dem Munde. — 2. to smoke tobacco; rauchen, Tabak rauchen, usually connected with *gaya,* tobacco pipe. *ati gaya t'utᶜu fed'ta?* willst thou smoke? willst du rauchen?

t'utᶜutᶜa. 1. ppx. Intens. idem.

t'utᶜo. n. s. ox. hammer; Hammer. (Am. *tuto.*)

t'ufa. 1. px. to spit, spawl, vomit; speien, ausspucken.

II. *t'ufad'a.* 1. ppx. idem. — 2. fig. to despice, to slight, scorn, disdain; verachten, gering schätzen, despuere.

t'ufo. n. s. ox. Bot. a certain plante; eine Pflanze, vielleicht Helianthus biennis.

t'uwe. n. s. ox. pot; Topf. — 2. pan; Pfanne.

t'uri. n. s. ox. The signification of this word, being undoubtedly an abstract one, could not be satisfactorily investigated; it seems to signify either: punishment, correction, revenge or: innocence — or perhaps objectively: grace, clemency; the phrases: *t'uri Wacayo egad'a; — t'uriza Wac' arga,* seem to permit all the quoted significations. Die Bedeutung dieses Wortes konnte bisher nicht bestimmt erforscht werden. Nach Akafed'a scheint es Strafe oder Rache, nach Aman aber entweder Unschuld oder objectiv Gnade zu bedeuten. *t'uri Wacayo egad'a* kann demnach entweder heissen: erwartet die Strafe des Himmels, oder:

den Lohn, die Gnade desselben. Dabei kann *egad'a* sowohl die erste Pers. Präs. als auch der Plur. des Imperativs sein. Das von Aman erhaltene Beispiel scheint mehr für die Bedeutung „Unschuld" zu sprechen: *t'uriza Wac' arga,* seine Unschuld sieht Gott. Nur ist dabei anstössig, dass der Acc. *Wac'* statt des Nom. *Wacni* steht, während auf der andern Seite, wenn man die Bedeutung „Gnade" statuirte, und übersetzte: ich finde die Gnade, den Lohn Gottes, das affix. *-za* genirt. Zu bemerken ist noch, dass beide Phrasen ganz gewöhnliche und häufig gebrauchte Sprüchwörter sind.

t'wu – aki – t'wu – tili! a formula of assertion to confirm a promise; some halms of a certain species of grass are chewed and spit out, whereby the mentioned words are pronounced. *t'wu* is doubtlessly a natural sound to imitate the noise of spitting; *aki* (which see) signifies spittle, spawl, and whether *tili* is the nominative of the above mentioned *tila* and the name of the chewed plant, I don't know; — eigenthümliche Betheuerungsformel zur Bekräftigung eines Versprechens, wobei eine besondere Art Gras gekaut und dann unter Aussprechung dieser Worte ausgespuckt wird. *t'wu* ist jedenfalls der das Ausspucken nachahmende Naturlaut; — *aki,* Speichel — *tili* vielleicht der Nominativ von *tila.* (vgl.)

d.

dà. (*-aya*) 3. to bring forth, to give birth to; gebären, hervorbringen. *mal' dèze?* what has she born; was hat sie geboren? *iz'in dèzerti,* she has delivered; sie ist niedergekommen. This word is used as well of human beings as of beasts.

daila. n. s. ox. a vessel to sack grain; ein Gefäss, um Getreide einzufassen. Aman said *daula* and called it a great sack made from leather; nach Aman ein grosser lederner Sack, „so gross, dass zum Tragen desselben, wenn er voll Getreide ist, zwei Esel nöthig sind."

daima. 1. ppx. to creep on all fours; auf allen Vieren kriechen.

daima. n. s. ox. a very young child; Kind in dem Alter, wo es noch nicht laufen kann.

dakie. *n.* s. ox. goose or a similar kind of swimming bird; Gans oder ein ähnlicher Schwimmvogel; probably derived from:

daka. 1. px. to swim; schwimmen. *oto d'abud'u daku* lit. they swim whilst they stand; sie schwimmen stehend, i. e. they tread the water; sie treten Wasser. This verb is probably on account of the same motion the same as the following verb:

daka. 1. px. to grind; mahlen.

daku. *n.* s. ox. meal; Mehl; therefore commonly the composition: *daku-daka* lit. meal grind; Mehl mahlen.

daka-daku. mill-stone; Mahlstein.

dakuma. *ni.* s. px. grinder (the theeth); Stockzahn.

dacaga. *n.* s. ox. a crooked tree; krummgewachsener Baum. — 2. said of a man who goes crooked; von Krüppeln gebraucht. Perhaps this word is to be placed under *d'aca*, to go.

dagad'a. 1. ppx. to jest, joke, to be petulant; scherzen, spassen, Muthwille treiben. — 2. to occupy a person, so that he becomes inattentive to others, to divert from; Jemand so beschäftigen, dass er unaufmerksam auf etwas Anderes wird, zerstreuen, abziehen.

dagala. 1. ppx. (Ak. *dacala*) unused radical word of

dagala. *i.* s. px. (Am. *takala* which I would not adopt out of etymological reasons, it is however perhaps the arabic عقل): a band or cord, bound to the neck af a horse and to the right hind-foot to hinder its running away; ein Band oder Strick, der auf der Weide vom Hals des Pferdes an den rechten Hinterfuss geht, um es am Davonlaufen zu hindern.

dagala. *n.* s. ox. high grass, sedge, reeds; hohes Gras, Schilf, Rohr, davon das obige wahrscheinlich gemacht ist.

dagale. *n.* s. ox. lath, cane, ledge; Latte, Leiste, Stecken. — 2. a plaited hedge; ein geflochtener Zaun.

III. *dagaltcha.* 1. ppx. to plait with staves or reeds; flechten mit Stäben oder Rohr. — 2. to encompass with a hedge; einen Zaun machen, einzäunen.

dagalmurex. *i.* s. px. is used like *handud'*, lit. hedge-biter; für *handud'*, Maus, gebraucht, wörtl. Wand- oder Zaunbeisser.

daguza. *n.* s. ox. Bot. Doghn, Panisetum typhoideum. auch *dagudja.*

dagma. *i.* s. px. honey; Honig. Aman says: *damma.* I think this difference of pronunciation arises from convenience and not being dialectical.

dagziza. see *d'aca.*

datchâ. (*-aa.*) 1. px. to be double, twofold; doppelt, zweifach sein. — 2. to do a thing twice, to redouble; etwas zweimal thun. — 3. to go back, retreat, but always in the sense, „on the same way"; zurückkehren, heimkehren, aber immer in dem Sinne, „auf demselben Wege, auf dem man kam".

II. *datchad'a.* 1. px. idem, only with the reciprocal notion, as usually.

III. *datchaza.* 2. px. to double, redouble; verdoppeln. — 2. to fold up, to plait; zweifach zusammen legen, falten. *ini datchazeti uffad'e,* he is doubly clothed; er ist doppelt angezogen, hat zwei Kleider an, lit. twice doing he has dressed himself; verdoppelnd hat er sich angekleidet. *biyo ira datchazani,* they cast the earth again thereon, viz. which they had dug out before (said of a grave); sie warfen die Erde wieder darauf, nämlich, die vorher beim Graben herausgenommen war, (es ist von einer Bestattung die Rede.) — 2. to bring back, to drive home (cattle); zurückbringen, zurückführen, heimtreiben (Vieh.)

dadafad'a. 1. ppx. see *dafa.*

dadarba. 1. px. see *darba.* 1. (*-ita.*)

dadeza. n. s. px. a tree of odoriferous wood; ein Baum mit wohlriechendem Holze.

dad'ad'a. 1. ppx. to vaunt; prahlen. see *dâ.*

dad'aba. 1. ppx. to be weary; müde sein. see *daba.*

dad'i. n. s. ox. a beverage made from *farzo* (which see) and honey; ein Getränk aus *farzo* (vgl.) und Honig bereitet.

dafa. 1. px. to be quick, hasty, swift, rapid; schnell, flink, eilig, fleissig sein. — 2. to make haste; eilen. The aorist is used adverbially throughout all persons; der Aorist wird durch alle Personen hindurch adverbialisch gebraucht. *ini dafe hind'ufne,* lit. he - hasted - came not; er - eilte - kam nicht, i. e. he came not quickly; er kam nicht schnell. Plur. *izan dafani hind'ufne* or *hind'ufani,* they came not quickly; sie kamen nicht schnell. With respect to the placing of the negative see Gram. num. 193.

II. *dafad'a,* and espec. the Intensive:

dadafad'a. 1. ppx. to be expeditious, diligent, assiduous; rüstig, rührig, fleissig sein. — 2. to run hither and thither, to be perplexed, puzzled, stuned, disconcerted; aus Angst hin und her laufen, bestürzt, ausser Fassung sein.

dafca. 1. px. to seeth, boil; sieden, kochen. — 2. to sweat; schwitzen.

dafca. n. s. ox. sweat; Schweiss.

dafqi. n. s. ox. flea; Floh. — from *dafca?*

dabakule. n. s. px. a kind of gourd or melon; eine Kürbiss-artige Frucht, wahrsch. eine Melonenart.

dabala. 1. ppx. to add; dazunehmen, hinzufügen, addere.

dabalama. 1. px. the passive of *dabala. dabalamani*, they were taken in addition; sie wurden hinzugenommen.

II. *dabalad'a.* 1. px. „I add to myself, I join to myself"; für sich dazunehmen, sich verbinden. — 2. to compose, compound; zusammennehmen. — 3. to adopt; adoptiren. Thence probably:

baldja. n. s. ox. adoptive son; an Kindes Statt angenommener Sohn.

dabarre. used adverbially, see *darba.*

dabuzi. n. s. ox. a species of pepper with round corns; eine Gattung Pfeffer mit runden Körnern. vgl. *barbare* und *midmir'a.*

dawe. adj. ox. capricious; eigensinnig. Probably with another orthography appertaing to *d'aba* which *see.*)

dara. 1. px. to be dirty, nasty; schmutzig sein. — 2. to be poor, needy; arm, dürftig sein.

dara. adj. px. dirty, nasty; schmutzig. — 2. poor; arm. Aman knows with approbation of all these significations another *dara* signifying: dressed; angekleidet, usually connected with *bâ. dara bae*, he went out dressed; er ist angekleidet ausgegangen.

dara. n. s. ox. ashes; Asche, probably related to the foregoing verb.

darabe. (Am. instead of *dabarre*) see *darba.*

darara. 1. px. to bloom, flower, blossom; blühen, sprossen, treiben.

darara. i. s. px. blossom, bloom; Blüthe.

darerzuma. n. and ni. s. ox. pale, stake, pile, particularly with a fork to put a crossbeam thereupon; Pfahl, Pfeiler, bes. ein solcher, an dem oben noch eine Gabel gelassen ist, um einen Querbalken darauf zu legen, Zwiesel.

dari. n. s. ox. boundary-stone, limit, boundary; Grenzstein, Markstein, Grenze.

dargago. n. s. ox. collect. fem. youth, young man; junge Mannschaft, Jüngling.

dargageza: *i. s.* px. spec. f. one young man; ein Jüngling. *dargageza haman geza*, boy, what is thy age? (lit. how far approachest thou?); junger Mensch, (wie weit reichst du?) wie alt bist du?

darba. 1. (*-ita*) px. to throw, cast, fling; werfen. — 2. to winnow; wurfen (Getreide, um es nach dem Dreschen von der Spreu zu reinigen.)

dadarba. 1. px. Intens. to strew, spread, (particularly bread into a new-built house to consecrate it); ausstreuen, besonders gebraucht von der religiösen Sitte der Galla, kleine Brode (*bilile*) in ein neugebautes Haus zu werfen, um es einzuweihen.

II. *darbad'a*. 1. ppx. the same as the root.

darba. *n. s.* ox. winnowing-shovel, scoop; Wurfschaufel.

darba. 1. px. (*dabarta* with transplaced consonants, see Gram. num. 131.) to pass by, pass over; vorbei gehen. *eñu darbe?* who passed by; wer ist vorübergegangen? *bokeñi darbe*, the rain passed over, i. e. it has not rained; der Regen ist vorübergezogen (ohne dass es regnete.) — 2. to cease, leave off, end; vergehen, verfliessen, zu Ende gehen. *barri darbe*, the year is concluded; das Jahr ist verflossen. — 3. to go away, to go off, to give way or place; weggehen, auf die Seite gehen, ausweichen. *darbi*, the same as *magad'u*, give way; geh aus dem Wege, weiche! — with „*wal*“: to separate from each other; sich trennen. *wal bira darbani*, they separated; sie gingen auseinander. — 4. to come foreward, to succeed, prosper; vorwärts kommen, gelingen, zum Ziele kommen. *aka ati god'tu hindarbu*, as thou actest, thou willst not succeed; wie du es auch treibst, nützt es nichts, auf diese Weise erreichst nichts. — 5. to change, to act alternately; abwechseln, sich gegenseitig ablösen. *izan gar-gar darbaniti hodjad'u*, they work alternately; sie arbeiten abwechselnd, (explicable by the signification „cease“, one ceases, when the other begins; der eine hört auf zu arbeiten, wenn der andere anfängt.) *nu gar-gar dabarra*, we relieve each other; wir lösen uns ab, unterstützen uns gegenseitig in der Arbeit, invicem nos adjuvamus.

dabarre. px. used abverbially, properl. the 1. pers. plur. pret.: alternately, intermittingly; abwechselnd. *nu dabarre egna*; we watch alternately; wir wachen abwechselnd, wir lösen uns in der Wache ab. It is remarkable, that Aman says: *darabe*

with another transposition of the consonants, and that this form becomes substantive. e. g. *darabenke gaera*, now is thy turn; wörtl. deine Ablösung ist genaht, d. i. nun kommt die Reihe an dich.

III. *dabarza*. 1. px. to let pass by; vorbeigehen lassen. — 2. to let pass away, to neglect, miss, lose; vorübergehen, verstreichen lassen, versäumen. — 3. to drive away, to chase away, exile; vertreiben, verjagen, exiliren. — 4. to pull or tear away, said of a torrent; mit sich fortreissen, entführen (von einem reissenden Flusse.) — 5. to borrow, take on credit. This signification has particularly:

IV. *dabarfad'a*. 1. ppx. lit. I let overgo something to myself; ich lasse etwas von einem Andern auf mich herübergehen, i. e. I borrow; ich entlehne, borge.

dalaga. 1. ppx. to sing, but only used of the song during the sacrifice; singen, (von den Weibern während einer eigenthümlichen religiösen Ceremonie.)

dalatchã. (*-awa*) 2. to be yellow; gelb sein.

dalatcha. adj. px. yellow; gelb.

III. *dalatcheza*. 2. px. to make yellow; gelb machen.

dalana. 1. ppx. to be or become angry, ireful, vehement; böse, zornig, unwillig sein oder werden.

dalanziza. 2. px. to make angry, to irritate; zornig, unwillig machen, ärgern, reizen.

dalu. *n.* s. ox. the hump upon the neck of the buffalo; der Höcker auf dem Rücken des Büffels.

dalga. adv. px. oblique, on the side, by, beside; schief, von der Seite, seitwärts. — 2. next; neben. Thence probably:

dalgi. *n.* s. ox. musculus sternocleidomastoideus; der Kopfnicker.

dalba. *n.* s. ox. Bot. Linum africanum, flax-plant, the seeds of which are eaten by the Gallas, though they do not know, how to make any use of the stalk; Lein, dessen Samen gegessen werden, ohne dass man den Gebrauch des Stengels kennte.

dalla. *n.* s. ox. hedge, particularly those used to fortify the graves against the hyaenas; Zaun, bes. Dornverzäunung zum Schutze der Gräber vor Hyänen. — 2. fold-pen for little beasts; Pferch für kleines Vieh. — 3. a scar on the head, where the naked place is „hedged" by the surrounding hairs; Glatze, die durch

eine Wunde entstand, wo die nackte Stelle durch die herumstehenden Haare „eingezäunt" ist.

dalle. *n.* s. ox. swallow; Schwalbe, gehört vielleicht auch unter *d'alla*, wegen den Form des Nestes.

dama. *n.* s. ox. a handsome horse with a blaze; ein schönes muthiges Pferd mit einer Blässe. Perhaps *d'ama.*

damaga. 1. ppx. to be awake; wach sein. — 2. to awake, intr.; erwachen.

III. *damagza.* 1. ppx. to awake, trans.; aufwecken. — 2. to irritate; reizen, incitare.

dambi. *n.* s. ox. Bot.?

damfa. 1. to seeth, boil, to be very hot; sieden, sehr heiss sein; (ein eigenthümlicher Anklang an das deutsche „Dampf".)

danaba. 1. ppx. to make booty, spoil; Beute machen, plündern. *lon danabati*, cattle got as booty; erbeutetes Vieh. — *wetu danaba*, songs, which are chanted on returning from chase or war; Lieder, die auf der Heimkehr von der Jagd oder vom Krieg gesungen werden. vgl. *gerara*, das die gleiche Bedeutung hat.

daniza. *n.* s. ox. Bot. Spermania africana.

danu. *n.* s. ox. multitude, mass, number of men; Menge, Masse, bes. von Menschen, aber auch von andern Dingen gesagt. — Aman used it adjectively: *namni danu manakeza dyira;* there are many people in the house; es sind viele Leute im Hause. — I was a long time of opinion that *danu* might be a compound from *iti* and the verb *ana*: „*iti anu*" (see *ana.*) and the contradiction of Aman has not quite convinced nor satisfied me.

dangara. *n.* s. ox. rail, bar, a piece of wood to close the door with; Riegel, ein Stück Holz zum Verschliessen der Thüre.

dandà. (*-aya*) 3. px. to can, to be able; können, im Stande sein, always constructed with the person of the concerned verb; immer übereinstimmend mit der Person des betreffenden Verbi. e. g. *ani dandà hind'ufu, ati dandeze hind'ufu, ini dandà hind'ufu,* fem. *izin dandezi hind'ufu;* Plur. *nu dandeñe hindufne, izin dandezani hind'ufani* (*-fne*), *izan dandàni hindufani,* etc. I cannot come, thou canst not come, he, she, we, you, they cannot come, etc.; ich kann nicht kommen, du, etc. lit. I can — I come not, etc.; wörtl. ich kann — ich komme nicht, du kannst — du kommst nicht, etc.

dandi. *n.* s. ox. way, footpath; Weg, Fusssteig. — 2. journey; Reise, Marsch.

dazie. *n.* s. ox. Bot.?

dêca. (*dêqi.*) *n.* s. px. animal to be immolated, victim, especially that which is immolated at nuptials; Opfer, Opferthier, bes. das, welches bei einer Hochzeit geschlachtet wird und dessen Fleisch zu essen verboten ist. This word is perhaps related to the following.

dêga. (*dêca?*) 1. px. to be poor, in distress; arm, unglücklich sein.

dêgi or *dêgifix*, used conjunctionally, although; obgleich, obschon. *dêgi ini hamadele izañ adjezini*, although he did wrong, don't kill him; obgleich er Unrecht hat, tödte ihn nicht.

degizo. *n.* s. ox. Bot. Celosia trigyna.

debia. 1. ppx. to come back, to return; wiederkommen, zurückkehren. — 2. the preterite conjugated throughout all persons with other verbs represents the adverbs: again and more; mit andern Verbis im Praeteritum durch alle Personen conjugirt vertritt es die Stelle der Adverbia: wieder und mehr. e. g. *ani debie zi wadjin adamon' d'acu*, I will go no more a hunting with thee; ich gehe mit dir nicht mehr auf die Jagd. The same construction is found with the imperative mood: *debite akana hingod'in*, do not do it so again; mache es nicht wieder so, *debite* being the 2d pers. sing. preter.

gaddebia. 1. ppx. (compound of *gadi* and *debia*) to go down; heruntergehen. — 2. metaphorically: to condescend; sich herablassen. — 3. to debase one's self; sich erniedrigen, gemein machen.

III. *debiza.* 2. ppx. to bring back; zurückgehen lassen. — 2. to return, (trans.) to send back; zurückschicken.

dike. *n.* s. ox. dung-hill, soil, dirt; Misthaufen, Schmutz, probably from *dikã* which however I never found; but the III. f. of this supposed root is used:

III. *dikziza.* 2. px. to make dirty; schmutzig machen. — 2. to loathe, nauseate; eckeln, aneckeln, always constr. with *-ti hudjinkuni nati dikziza*, this work does disgust me; diese Arbeit eckelt mich an.

dica. 1. px. to extirpate, destroy, extinguish; vertilgen, zerstören.

digetam' (*digtam'*) num. ppx. px. twenty; zwanzig.

dida. adv. px. without, abroad; draussen. — 2. out, outwards; hinaus.

didati. adv. ppx. id. (compound of the foregoing and the postp. *-ti.*)

dida. 1. px. negat. verb, to say „no"; „nein" sagen, negare, nicht wollen. Affixed to the infinitive of the concerned verb it expresses an intentional negation, the intention not to do, what the concerned verb signifies; an den Infinitiv des betreffenden Verbi gehängt drückt *dida* eine absichtliche Verneinung aus und steht so den Verbis *bad'a* und *d'aba*, in gewisser Beziehung auch *ola* gegenüber (vgl.). *ini owad'z'udide*, he gave no answer, in the sense: he was not willing to give an answer; er antwortete nicht — weil er nicht wollte. — 2. as a separate verb: *to* deny, refuse; verweigern, abschlagen. *oto ani garakotin iza kadad'ele, ini indida,* although I heartily begged him, he denied; obgleich ich ihn herzlich bat, er schlug es mir ab.

didira. 1. px. to change, exchange; vertauschen, umtauschen, verwechseln. — 2. to relieve, in the military sense; ablösen, im militärischen Sinne. *qedon wal didiru,* the sentries relieve each other; die Schildwachen lösen einander ab. — 3. to confound; verwirren. *dubinza didirame,* lit. his words have been changed, i. e. he became confused; er wurde verwirrt, kam ausser Fassung.

II. *didirad'a.* 1. ppx. id.

dididiba. 1. px. Intens. of *diba* which see.

did'iba. 1. px. Intens. of *d'iba* which see.

diba. 1. px. to anoint, oil, grease; salben, schmieren.

II. *dibad'a.* 1. ppx. to anoint one's self; sich salben.

III. *dibza.* 1. to cause to be oiled; salben lassen.

dididiba. 1. px. Intens. the same as the I. f.

dibara. 1. px. to predict, divine; weissagen. According to the explanation of Aman it signifies only: to account, relate; erzählen. *anaf dibari,* account me; erzähle mir!

dibarza. i. s. px. made from a III. root-form which has not yet occurred to me; account, relation; Erzählung.

dibe. n. s. ox. kettle-drum, tambourine; musikalisches Instrument, Pauke, Tambourin.

dira. 1. px. to sting, pierce; stechen, durchstechen. — 2. to sow; nähen. — *waliti dira,* to affix, annex to each other, f. e. pearls; an einander heften, anfädeln, z. B. Perlen.

dirã. (-awa) 2. to stink; stinken. Akaf. said: *drã* which see.

dirama. ni. and *i.* s. px. morning i. e. the time between *ganama* and *ware*, from about eight till ten o' clock; Morgen, bes. der Zeitabschnitt zwischen *ganama* und *ware*.

dire. n. s. ox. declivity; Abhang, synon. of *mirge* which see.

dirgim. px. a natural sound taken from the water, when it meets after something has been thrown into it; Naturlaut, vom Wasser hergenommen, wenn es nach einem Wurf, der es getheilt hat, mit einem eigenthümlichen Ton wieder zusammenschlägt. Usually connected with: *d'jeda*, to say; sagen. *biz'an dirgim-djed'e*, the water said „*dirgim*" after having said „*dolbok*" before, which expresses the tone of a heavy body falling into the water; das Wasser sagte *dirgim*, nachdem es zuvor *dolbok* gesagt hatte, d. i. es schlug über einem hineingeworgeworfenen Gegenstand wieder zusammen. — 2. it is also used of the night: *lafti dirgim-djede*, lit. the earth said „*dirgim*", i. e. it became dark, darkness covered the earth; es wurde Nacht, die Dunkelheit schlug über der Erde zusammen. — A passive verb is even formed from this sound: *dirgimama*, e. g. *mukni kuni dirgimame*, this tree shut itself again; der Baum schloss sich wieder (kommt in einem Mährchen vor.) see Gram. num. 254. — *dirgim god'a*, lit. to make *dirgim*; *dirgim* machen, i. e. to fill (a glass); einschenken. — 2. to pour out; ausgiessen.

dirriba. 1. ppx. (Ak. *diriba*) to be twofold; doppelt, zweifach sein. — 2. trans. to double; verdoppeln.

dilalã. (*-awa*) 2. to be quite cold, numbed, stiff; ganz kalt, erstarrt sein von Kälte. — 2. to cool one's self; sich abkühlen.

dilbe. adj. ox. prudent, judicious; gescheidt, verständig. — 2. witty; witzig.

dilbi. adj. ox. abundant, copious, frequent; überflüssig, reich (an Getreide), häufig, the contrary of *d'abzu*, see *d'aba*.

dilĉu. n. s. ox. the white of an egg; Eiweiss.

dima. 1. px. to be red; roth sein.

dima. adj. ox. red; roth, fem. *dimtu*.

II. *dimad'a.* 1. ppx. to become red, redden; roth werden, sich röthen. *ko borun dimad'te nati kod'u*, when the east reddens, come to me; wenn der Morgen sich röthet, komm zu mir.

dimamã. (*-awa*) 2. to grow dusky, dim, to darken; dunkel werden, Nacht werden.

III. *dimemeza.* 2. px. idem.

dimemeza. px. adj. dark, dusky, gloomy; finster, dunkel. — *galgala dimemeza,* midnight; Mitternacht.

dimbidi. *n.* s. ppx. a certain bird; ein Vogel. (?)

dimbilali. *n.* s. px. celery, or a plant of similar smell; Sellerie oder eine ähnlich riechende Pflanze, vielleicht Koriander.

dina. *i.* s. px. foe, enemy; Feind im militärischen Sinne, hostis.

dinitcha. *i.* s. px. potatoe, or a similar vegetable duse in the same way, cultivated by the Gallas; Kartoffel oder ein ähnliches und ebenso gebrauchtes Knollengewächs, das angebaut wird. (Aman.) vielleicht Helianthus tuberosus. ?

dinca. 1. px. to laugh maliciously; hämisch lächeln. — 2. to insult, scoff; verhöhnen.

doa. 1. px. to look over, survey; überschauen, nachsehen. — 2. to review, to examine; erforschen, prüfen. — 3. to count, number, reckon; zählen, rechnen.

II. *doad'a.* 1. ppx. idem. *lonke hindoad'in,* do not count thy cattle (scl. because it is fatal); zähle dein Vieh nicht! (weil dies Unglück bringt.)

doko. adj. ox. dull, stupid, plump, unhandy; dumm, plump, lümmelhaft.

doca. *ni.* s. px a string of pearls around the limbs; ein Perlen- oder Korallengehäng um die Lenden.

doga. (*doca*?) *ni.* s. px. an animal which lives in the water; ein Wasserthier, vielleicht hängt das vorige mit diesem zusammen.

docoza. 2. px. to bruise, crash, grind, crumble; zerknirschen, zerreiben, zerbröckeln. — *timbo dogoza,* snuff; Schnupftaback.

dotcho. *n.* s. ox. a pitcher-like vessel; ein Krug-artiges Gefäss.

dod'olad'a. 1. ppx. Intens. of *d'ola* which see.

dobi. *n.* s. px. nettle, a certain species of urtica which is spun; Nessel, Brennessel, die gesponnen und zu Schnüren und Zeugen verarbeitet wird.

dorroba. 1. ppx. to be full, to strut, swell; voll, strotzend sein, (z. B. vom Euter einer Kuh.) — 2. to sprout, shoot, germinate; Blätter bekommen, sprossen, treiben, keimen.

dorziza. 2. ppx. see *d'ora.*

dololo. *n.* s. ox. brook, rivulet; Bach, kleiner Fluss.

dolbok. nat. sound which imitates the noise of a heavy body falling into a fluid; usually with *djed'a* and opposite to *dirgim* which

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see; Naturlaut der den Ton eines in eine Flüssigkeit fallenden Körpers nachahmt, gewöhnlich mit *djed'a* verbunden; vgl. das entgegengesetzte *dirgim djed'a.*

doma. 1. px. to be blunt, obtuse; stumpf sein (von Waffen und Werkzeugen). *mukni Wac̓ careń domu*, lit. the edge of the spear of God is not (can't be) blunted; die Spitze der Lanze Gottes wird nicht stumpf. *Magm.*

II. *domad'a.* 1. ppx. idem.

doncoro. adj. ox. stupid, dull; stumpfsinnig, geistesschwach.

dongale. n. s. ox. a quab; Quappe, unausgebildeter Frosch.

donc̓a. 1. px. to be avaricious; geizig sein. pass. form: *donc̓oma* to become avaricious; geizig werden; — Aman said: *dogna*, probably on account of the difficulty of pronouncing the *c̓*.

dua. 1. px. to die; sterben. — *zagalenko dute*, (*dudte* from *duda*?) lit. my voice died, i. e. I am hoarse; ich bin heiser. — *due kuni*, the defunct, deceased; der Verstorbene, where the III. pers. of the preterite with the demonstrative pronoun supplies the participle. *ani warra duetan d'aca*, I go to the house of mourning; ich gehe ins Trauerhaus. (the construction is lit. *ani warra due - ti - ani d'aca.*)

III. *duziza.* 2. ppx. to cause to die, to kill; sterben machen, umbringen, tödten.

duka. postp. px. behind, after; hinter, nach. *na duka ademi*, go behind me; geh hinter mir, geh mir nach, metaphor. imitate me; folge mir nach.

dukanã̀. (*-awa*) 2. to be or become dark, gloomy; finster sein oder werden, Abend werden.

dukana. n. s. ox. darkness, dimness; Finsterniss, Dunkelheit.

duguga. 1. ppx. to stripp off, pull off; abstreifen, wegwischen, z. B. eine Blüthe, Schaum.

duta. 1. px. to bark; bellen, von Hunden. — 2. to quarrel, scold, chide; zanken, keifen.

III. *dutz'iza.* 2. ppx. to vex, fret; ärgern, zum Zorn reizen, erzürnen.

dudã̀. (*-awa*) 2. to be stopped, obstructed; verstopft sein. — 2. to be deaf; taub, unhörig sein.

duda. adj. ox. deaf; taub.

III. *dudz'ã̀.* (*-awa.*) 2. trans. to stop, obstruct; verstopfen. — 2. to deafen; betäuben.

V. *dudz'eza.* 2. px. id. — 2. to fill up; an- ausfüllen.

dudubad'a. 1. px. Intens. of *dubad'a* which see.

dudubiza. ibid.

dud'ufa. 1. ppx. Intens. of *d'ufa* which see.

duba. adv. and postp. px. after, said of time and place; nach, von Ort und Zeit. *ini na duba adema,* he walks behind me; er geht hinter mir. *ati na duba dalad'te,* thou art born after me; du bist nach mir geboren. *ani zi duba dyira,* I am behind thee (respecting the age), I am younger than thou; ich bin jünger als du.

dubo. n. s. ox. subst. tail; Schwanz.

duba. n. s. ox. is perhaps also to be placed here; it signifies the gridiron or fire-place on which the *Magzala*-fire is made; der Rost oder Herd, auf dem das *Magzala*-Feuer geschürt wird. It is also used instead of *dururo* which see; auch für *dururo* gebraucht, vgl.

duba. 1. px. supposed root of

II. *dubad'a.* 1. px. to talk, to speak; sprechen.

dudubad'a. 1. px. Intens. to speak much, to prattle, tattle, prate; viel sprechen, plaudern, schwätzen. — 2. to calumniate; verplaudern, verschwätzen, verläumden. — 3. to insult, scorn; schimpfen.

dubi. n. s. ox. word, speach; Wort, Rede. — 2. discourse, talk; Unterhaltung, Verhandlung. — 3. action, process; Rechtsstreit, Process. *dubikizani oli kaa,* delay your transaction; verschiebt eueren Rechtshandel, lasst ihn später entscheiden. *harʃa dubi fit'ana,* let us adjust the process to-day; lasst uns heute den Handel beilegen. *dubin hindyiru,* there is no talk of it; es ist keine Rede davon. 2. it makes no rumour or noise, it is of no consequence; es gibt kein Gerede, macht kein Aufsehen.

III. *dubiza.* 2. ppx. and the Intens. *dudubiza.* 2. ppx. to incite some one with words; einem mit Worten zusetzen. — 2. to backbite, calumniate, detract; verläumden, verschwätzen.

dubaro. px. plur. of *durba,* girl; Mädchen. see *durba.*

dubi. n. s. ox. see *duba.*

dubo. n. s. ox. tail; Schwanz, derived from *duba* which see.

duwa. adj. px. empty, void; leer. *ini harka duwa d'ufe,* he comes with empty hands; er kommt mit leeren Händen, ohne Vermögen.

dura. adv. and postp. px. before, foremost; vorne, vor, voraus. — 2. earlier; früher, eher. — 3. part. compar: *ani zi dura dyira,* I am before thee, I am elder than thou; ich bin (im Alter) vor dir, bin älter als du. — *ini dura* (lit. he before; der vorne) the first, der erste.

duri. (Am. *duru*), *durat'i, durati,* adv. px. ppx. during the childhood, in former times; früher, in der Jugend, in der Kindheit.

dureza. adj. px. rich, reich. The root was not found. — It is also used substantively.

duri. adj. px. dirty; schmutzig. — root?

durura. 1. ppx. to drop, spring, well; herabtropfen, hervorquellen.

IV. *durufad'a.* 1. ppx. to tap, broach; wörtl. für sich quellen oder fliessen lassen, anbohren, anzapfen (ein Fass.) — 2. to draw or fetch water; allg. Wasser holen.

dururo. n. s. ox. the same as *melikida* which see.

durba. i. s. px. girl, maid; Mädchen. — 2. daughter, Tochter. plur. *dubaro.*

durbi. n. s. ox. cousin; Geschwisterkind, Vetter.

dula. 1. px. to make war; Krieg führen. — 2. to contend, combat; kämpfen, usually *dulan dula* or *gadu dula,* in der Nacht auf Krieg oder Raub ausziehen.

dala. i. s. px. combattant; der Krieger. *duli tcharane,* the combattants raised the cry of battle; die Krieger erhoben das Kriegsgeschrei. *dula d'aca,* to go into the battle; in den Kampf gehen. (*dula* is used by Aga instead of *godana,* to journey; Aga gebrauchte das Wort für *godana,* reisen.)

dulatcha. i. s. ppx. an ox or cow which has come to full growth; ein völlig ausgewachsenes Stück Vieh, derived from:

duloma. 1. px. to grow old; alt werden. Most likely these two words belong to an unused root *dula;* wahrscheinlich gehören *dulatcha* und *duloma* unter einen Stamm *dula.*

dulo n. s. ox. the fifth tribe of the Gallas respecting their rank to the circumcision; der fünfte Stamm der Galla in Hinsicht auf die Rangordnung bei der Beschneidung.

dulbe. n. s. ox. inmate, lodger; Hausgenosse, Insasse. — 2. guest; Gast. *mé dulbeke na tezixi,* pray let me be thy guest; lass mich deinen Gast sein, beherberge mich; wörtl. setze mich als deinen Hausgenossen.

duma. n. s. ox. tape-worm; Bandwurm. (Perhaps appertaining to *duma*, to cease, vanish, languish; aufhören, verschwinden, auszehren. ?)

dumeza. ix s. px. cloud; Wolke. — 2. darkness; Dunkelheit, Finsterniss.

dumza. 1. px. to help; helfen, unterstützen. — 2. to defend before the bar; vor Gericht vertheidigen. Also this word could, as to its signification, be related to *d'uma.*

dunumfad'a. 1. ppx. to shut the eyes, to connive; die Augen zudrücken, connivere.

drã. (*-awa*) 2. — ?

d'.

-d'a. affix. auxiliar verb, the copula of the adjective; die Copula bei Adjectivis, e. g. *ini garid'a*, he is good; er ist gut. inv. also in the plur. *izan gagarid'a*, they are good; sie sind gut. vgl. Gram. num. 166.

d'ã. (contr. from *dawa*) 2. to beat, to strike; schlagen. — Mit verschiedenen Substantiven verbunden bildet dieses Verbum folgende Composita: *lafa d'ã*, lit. to beat the earth, i. e. to fall down; fallen, umfallen, wörtl. die Erde schlagen. — *djerbi d'ã*, lit. to beat the thread, i. e. to spin; spinnen, wörtl. den Faden schlagen. — *waya d'ã*, lit. to beat clothes i. e. to weave; weben, wörtl. Kleider schlagen. — *fana d'ã*, lit. to beat the foot-steps, i. e. to investigate; der Spur nachgehen, verfolgen — nachahmen, wörtl. die Fussstapfen schlagen. *hadz'iza fana d'ae*, lit. he beat the foot-step of his work; er schlug die Spur seiner Arbeit, i. e. he went to his business; er ging seinen Geschäften nach. — *cawe d'ã*, lit. to beat a gun, i. e. to shoot; schiessen, wörtl. das Gewehr schlagen. — *yaka d'ã*, to punish, chastise; bestrafen. — *êba d'ã*, to give nuptial presents; Hochzeitgeschenke geben. — *mata d'ã*, lit. to beat the head, i. e. to dress, curl, crisp; flechten, Locken machen, frisiren, wörtl. den Kopf schlagen. Thence:

d'ae. n. s. ox. lock, curl; Locken.

II. *d'ad'a.* 1. px. infn. *d'ad'z'u*, to imitate; nachahmen, nachschlagen. — 2. to condemn; verurtheilen. (?)

d'á. (contr. from *d'aa*) 1. unfound root of

d'ad'a. 1. px. to guard, protect, defend one's self by another object; sich durch einen anderen Gegenstand schützen, decken. — 2. to keep or stand to one another, to pretend, to excuse one's self with; sich an etwas halten, etwas vorschützen, sich mit etwas ausreden, entschuldigen. *ini obolczazatin d'ad'e*, lit. he decked, covered himself with (by) his brother, i. e. he laid the charge upon his brother; er hielt sich an seinen Bruder, schob die Schuld auf ihn, wörtl. deckte, schützte sich mit seinem Bruder.

d'ai. n. s. ox. (made from the above quoted root) fence, rampart; Schutzwehr, Wand. — 2. assistance, support; Hilfe, Beistand, Stütze. *Wakayo d'aikoti*, God is my support; Gott ist mein Schirm.

d'ad'e. n. s. ox. (made from the II. root-form) porcupine; Stachelschwein.

d'ad'ad'a. 1. ppx. Intens. of the II. f. to boast, brag, vaunt; prahlen, (mit etwas Anderem) gross thun.

d'ad'ati. adv. ppx. across, to the side; quer, nach der Seite.

d'aka. n. s. ox. stone; Stein. — *d'aka-daku*, millstone; Mühl-Mahlstein. — *d'aka-gaya* (or *fêke*), tabacco-pipe-bowl; Tabakspfeifenkopf.

d'akara. n. s. ox. hatchet, ax; Beil, Hacke.

d'aku. n. s. ox. breeches made of leather; lederne Hosen (vielleicht *d'acu* und dann mit *d'aca*, gehen, zusammenhängend.)

d'aca. 1. px. to go walk; gehen. Imprec. *eza abanke d'aqe d'aqi!* go there, whither thy father has gone i. e. mayst thou die; gehe wohin dein Vater ging, d. h. du sollst sterben! (eine sehr gewöhnliche Verwünschung.)

d'acu. n. s. ox. medium, way, expedient, oportunity; Mittel, Weg, Gelegenheit.

II. *d'acad'a.* 1. px. to go against an object; auf etwas zu- losgehen, — thence: 2. to confide in, trust in; vertrauen. *hind'acad'in*, do not confide; vertraue nicht!

III. *d'acziza.* 2. ppx. to cause to go, to make go, to send away; gehen lassen oder machen, auf die Beine bringen, fortschicken. — 2. to nauseate; Eckel erregen.

d'aqà. (*-aya*) 3. to hear; hören. — 2. to obey, follow; folgen, gehorchen.

IV. *dagefad'a.* 1. ppx. lit. to hear for one's self i. e. to hearken, listen; für sich hören, d. i. horchen.

V. *d'agziza.* 2. px. to cause to hear, to let hear; hören lassen.

VI. *d'agzifad'a.* 1. ppx. to let hear for one's self; sich zu Gunsten etc. hören lassen.

d'agna. i. s. px. body, corpse; Körper. — 2. figure, form, shape; Gestalt, Form, Haltung. — 3. heart, i. e. feeling, sense; das Innere, Gefühl. *ati, oto idyäketin argine d'agnaketin bekta,* though thou hast not seen it, thou knowst it in thy heart; obgleich du es nicht mit deinen Augen gesehen hast, (so) weisst du es (doch) in deinem Inneren. (aus dem Gebete: *Wacayo laftana* etc.)

d'atu. n. s. ox. Akafed'e denoted by this word a man, who designedly conducts the cattle towards the foe; Verräther, einer der dem Feinde die Heerde verräth. Probably it is derived from *d'ã.*

d'ad'a. 1. px. to protect one's self. see *dã.*

d'ad'a. 1. px. to imitate. see *dã.*

d'ad'a. n. s. ox. butter; Butter. *Magm. d'ad'an ibidti bue kindebiu,* butter fallen into the fire does not come back again; Butter ins Feuer gefallen, kommt nicht wieder heraus.

d'ad'ati. adv. px. across; quer. see *d'ã.*

d'ad'e. n. s. ox. porcupine; Stachelschwein. see *d'á.*

d'aba. 1. px. to do not find, to miss; nicht finden, verfehlen. — 2. to have not, or nothing; nicht, nichts haben. *nu ladz'u d'abne,* lit. we both have nothing; wir beide haben nichts. — 3. to know not; nicht wissen. — 4. to want, need; Mangel haben. *wa ñad'u d'abe,* he is in want of food; er hat nichts zu essen. *wan god'u d'abani,* they did not know what to do, were irresolute; sie wussten nicht, was sie thun sollten, waren unschlüssig, wörtl. etwas - zu thun - wussten sie nicht. *faya d'abe,* he finds not the health, he is ill; er findet die Gesundheit nicht, er ist krank. *irge dyizun d'abani,* they did not find a nights-lodging; sie (fanden) hatten kein Nachtquartier. *irge d'acu d'abe,* he knows not whither to go, he is at a loss; er weiss nicht wo aus, ist in Verlegenheit; wörtl. Ort zu gehen weiss er nicht.

d'aba. n. s. ox. want, need, Mangel. *dubimo d'abañ cabu,* words never fail, i. e. to speak is always possible; Worte gehen ja nie aus, reden kann man immer; (Briefe von Akafed'e und Aga.)

In general it must be remarked, that *d'aba* appertains to the negative verbs. (see Gram. num. 176. c.) Besonders zu bemerken ist, dass *d'aba* zu den negativen Verben gehört wie *dida*, *bad'a* und *ola* und es drückt als solches immer jene Negation aus, wo Mangel an physischer oder geistiger Kraft zum Grunde liegt. cf. Gram. num. 276. c.

dad'aba. 1. ppx. Intens. to be or become weary, tired; müde sein oder werden. — 2. to be unable; nicht können, nicht im Stande sein. — 3. not to come, to fail in duty; nicht kommen, seiner Pflicht fehlen. — Phr. *kad'z'u dad'abe*, he relaxed in his course; er liess im Laufe nach, konnte nicht mehr laufen. — *d'abad'z'u dad'abe* he could stand, no more 1. because he was ill, weak etc. 2. in the sense: to be busy, active; er konnte nicht stehen entweder aus Müdigkeit, Krankheit etc. oder in dem Sinne: geschäftig, eifrig, emsig sein.

d'abzu. adj. ox. (made from an unused III. f.) rare, scarce; selten, rarus, oppos. to: *dilbi*, frequent; häufig.

d'aba. 1. px. to set, put, place, put up; stellen, setzen, aufstellen. — 2. to expose for sale; feil bieten, ausstellen.

d'abo. *n.* s. ox. assistant, day-labourer; Aushelfer, Taglöhner (einer der zur Hilfe hingestellt ist.)

d'abte. *n.* s. ox. a judicial expression, probably: term, where two persons must appear; ein gerichtlicher Ausdruck, wahrscheinlich Termin, wo zwei streitende Parteien sich „stellen" müssen. *namni d'abte waliti kufame*, the cited persons met; die zum Termin Vorgeladenen versammelten sich. — *d'abte kadad'a*, to require a summons, einen Termin verlangen.

II. *d'abad'a.* 1. ppx. intr. to stand; stehen.

dad'abad'a. 1. ppx. Intens. idem.

III. *d'abza.* 1. px. to make straight; gerade machen.

IV. *d'abad'z'iza.* 2. px. to cause to stand; stehen machen, stehen lassen.

The verb *ad'aba.* 1. ppx. to educate; erziehen, is probably, in spite of its prefix: *a-* to be placed here, although it would be the only example of such a prefix, see *ad'aba.*

d'abad'a. 1. ppx. to stand; stehen. see *d'aba.*

d'abo. *n.* s. ox. day-labourer; Taglöhner. see *d'aba.*

d'abte. *n.* s. ox. summons; Termin. see *d'aba.*

d'abzu. adj. ox. seldom, rare; selten. see *d'aba.*

d'ara. 1. px. to be wrong, not true; falsch, unwahr sein.

d'arra. (*-aa*) 1. px. to wish, desire, to long after a thing, particularly said of pregnant woman; wünschen, begehren, Gelüste haben, bes. von schwangeren Frauen.

d'artu. *n.* s. ox. a lusting, hankering, longing person; lüsterner, begehrlicher Mensch, masc. & femin.

d'ala. 1. px. to bring forth, give birth, bear a child; hervorbringen, gebären. — 2. to be useful, fruitful, worth; nützlich, fruchtbringend, etwas werth sein. — 3. to inherit, get by inheritance; erben, durch Erbschaft erlangen. — 4. to win, gain; gewinnen. — 5. to encrease, pay (said of capitals); sich vermehren, anwachsen, einbringen, von Capitalien; — but in this signification it is always constructed with the postp. *-ti. ziti d'ale*, thou gainest; du gewannst, (wörtl. dir wurde geboren.)

d'ala. and *d'alo.* *n.* s. ox. the birth; Geburt. — 2. what is born, child; das Geborne, Kind. *d'alakoti na toli* (in prayers), bless my children; segne meine Kinder. — 3. the young of beasts; das Junge bei Thieren.

d'altu. *n.* s. ox. (as to the form the fem. of *d'ala*) the female; das Weibchen bei Thieren.

d'ale. *n.* s. ox. mare; Stute. — 2. κατ' ἐξ. riding-horse; Reitpferd.

II. *d'alad'a.* 1. ppx. to be born; geboren werden. — 2. to arise, become; entstehen, werden.

d'alad'u. adj. ox. born, particularly new-born, young; geboren, bes. neugeboren, jung. A very common saying is: *ati aka mudja har⌐a d'alad'uti dubad'ta*, thou speakest like a new-born child; du redest wie ein kleines Kind.

IV. *d'alad'z'iza.* 2. px. to cause to inherit; erben lassen, zum Erben einsetzen.

d'ale. *n.* s. ox. mare; Stute, see *d'ala.*

d'altu. *n.* s. ox. female of beasts; das Weibchen von Thieren, see *d'ala.*

d'ama. *i.* s. px. liquor; Saft. (Aga). I suppose it is the same as *dagma* which see.

d'ama. 1. px. to be extinguished, effaced; ausgelöscht sein, erlöschen, intr.

III. *d'amza.* 1. px. to extinguish (trans.); auslöschen.

d'amã. (*-ava*) 2. to run to and fro, to be busy, active (said of a shepherd); hin und herlaufen, geschäftig sein, bes. von

einem Hirten, der diess zu thun hat, um seine Heerde beisammen zu erhalten. — 2. to vex, importune; plagen, necken.

d'ame. *n.* s. ox. branch, twig; Ast, Zweig, see *d'ancu*, *handadi* and *hardjume.*

d'amod'a. 1. ppx. to be cold, chilly; kalt, frostig sein. *ani guda d'amod'era*, I feel very cold; ich friere sehr.

d'amodz'a. *i.* s. px. cold, coldness; Kälte. *d'amodz'i na caba*, lit. cold holds me, i. e. I feel cold; ich friere, wörtl. die Kälte hält, fasst mich.

d'amu. *n.* s. ox. a species of bee which builds its hive in the earth; eine Art Bienen, die ihre Stöcke in die Erde bauen. — *afan a'amu*, the opening of such a hive; die Oeffnung (wörtl. Mund), die in einen solchen Bau führt. Ich bin in Zweifel ob dieses Wort zu *dagma* (Ag. *d'ama*) oder zu *damã* gehört; die Grundbedeutung von *damã*, emsig hin und her laufen, macht das Letztere wahrscheinlich, obgleich auch die andere Ableitung Vieles für sich hat.

d'amza. 1. px. III. f. of *d'ama* which see.

d'ana. 1. px. to strike, beat; schlagen. — 2. to punish, castigate, correct; strafen, usually connected with *yaka* (punishment; Strafe.) *Wacayo yaka zi d'anufdyira*, God will punish thee; Gott wird dich strafen.

d'ana. *n.* s. ox. scar, cicatrix; Narbe. (Am. *godaniza.*)

III. *d'anziza.* 2. ppx. to have struck or punished; schlagen oder strafen lassen.

d'ancu. *n.* s. ox. an arm of a tree, branch (greater than *d'ame*): the first arm from the trunk upwards; Ast, die ersten starken Aeste vom Stamme aufwärts, entgegengesetzt dem *d'ame*, *handadi* und *hardjume.*

d'anga. *n.* s. ox. nourishment, food, livelihood; allg. Nahrung, Speise, Lebensunterhalt. *d'anga kan nu dyiranun harca nu kenni*, give us our daily bread; gib uns heute unser tägliches Brod.

d'angagã. (*-awa*) 2. ppx. to be or become sour, acid; sauer sein oder werden.

d'angaga. *or d'angago.* *n.* s. ox. vinegar; Essig. — 2. a fruit of sour taste; eine Frucht von saurem Geschmack. ? (Am. Rumex.)

d'angalã. (*-awa*) 2. to drop, drip, trickle; tropfen, abtropfen. — 2. to flow over or to fall out, said of overfilled vessels or overripe

corn; überlaufen, überfliessen, ausfallen (von überfüllten Gefässen, und überreifem Getreide.)

d'angalaza. i. s. px. tribute, rent; Tribut, Zins.

d'anʃatcha. i. s. px. gland, glandula; Drüse.

d'anʃo. (Am. and Ag. *dano*) *n.* s. ox. a disease, perhaps gout; eine Krankheit, vielleicht Gicht, Podagra.

d'aza. 2. px. c. dat. to jest, joke; scherzen, spassen. *natin' d'azini*, do not joke with me; spasse nicht mit mir. — 2. to vex, to play tricks; necken, einem einen Streich spielen.

d'ecama. 1. ppx. to quarrel, altercate, scold; zanken, schelten, zornig über Jemand sein. c. dativ. *hadiko nati d'ecamte*, my mother scolded me; meine Mutter schalt mich.

III. *d'ecamziza.* 2. px. to make some one angry; ärgerlich, zornig machen (wörtl. machen, dass einer zankt.)

d'éd'a. 1. px. to eat like an animal; fressen vom Vieh. *lon homan' d'éd'ani*, the beasts are in want of food; das Vieh hat kein Futter, wörtl. frisst nichts.

d'éd'i. n. s. ox. eatables; Essbares. — 2. fruit, particl. fruits of trees; Frucht, bes. Baumfrucht, Obst.

III. *d'éd'ziza.* 2. px. to feed, forage; füttern, fressen — weiden lassen.

d'éfad'a. 1. ppx. to rise up, to wamble; aus dem Magen aufstossen.

d'éfu. n. s. ox. ructus; das Aufstossen.

d'ébod'a. 1. ppx. to be thirsty; durstig sein, made of an unused root *d'éboa* or *d'éba.* Thence:

d'ébu. n. s. ox. thirst; Durst. *d'ébu baza*, I quench my thirst; ich stille meinen Durst. — 2. I water, soak; ich wässere (eine Wiese.)

III. *d'éboza.* 2. ppx. to make thirsty; durstig machen, Durst erregen.

d'éra. adj. px. (or probably a verb allied to almost all other adjectives) long, high, tall; lang, gross, hoch. — 2. long, of long durance; lang (von der Zeit), von langer Dauer. — *d'éraḍ'amiti*, adv. not long ago, lately; nicht lange, vor nicht langer Zeit, jüngst.

d'éreza. 1. px. to make long, prolong, protract; verlängern, vermehren. In prayers: *kubu na d'érezi*, prolong my life; verlängere mein Leben.

d'engata. (*d'engada*) adv. temp. ppx. the day before yesterday; vorgestern.

d'enza. 1. px. to flee, run away; fliehen, davonlaufen. *na dyalan d'enzin*, lit. do not flee from me; fliehe nicht von mir, i. e. grant; gewähre meine Bitte, erhöre mich (in Gebeten.)

d'iã. (*-awa*) 2. unused root of

II. *d'iad'a.* 1. px. to approach; nahen, sich nähern. *Magzali d'iad'le*, the *Magzala-* (spring-) feast approaches; das *Magzala-* (Frühlings-) Fest naht.

IV. *d'iefad'a.* 1. ppx. to bring near; in die Nähe bringen; *bardjume kana anati d'iefad'u*, draw this seat near to me; rücke diesen Stuhl her zu mir.

d'io. adj. px. near, nigh; nahe.

d'ica. 1. px. (Ak. *d'iga*) to wash; waschen.

II. *d'icad'a.* 1. ppx. to wash one's self; sich waschen, baden.

d'ica.. ni. s. px. blood; Blut.

d'ica. 1. px. to bleed; bluten. — 2. metaphor. to pain, ake; leid thun, schmerzen. This sense has espec. the following:

II. *d'icad'a.* 1. ppx.

Phr. *d'icni ind'ica*, the blood (bleeds) runs; es fliesst Blut (durch äussere Veranlassung,) also: *d'icni yã*, blood flows; Blut fliesst, es blutet. — *d'ica cabad'a*, lit. to hold or take the blood (in religious ceremonies), i. e. to mark one's self with the blood of the victim; sich bei Opfern mit dem Blute des Opferthieres bekreuzen. — 2. to sacrifice in general; überhaupt für; opfern.

III. *d'iczizi*; 2. px. to make bleed, to wound; bluten machen lassen, verwunden.

d'id'a. 1. px. (Am. *d'ita*) to tread, step; treten, stossen. — 2. to crush, tread under one's feet; zertreten, mit Füssen treten, zerstören.

II. *d'id'ad'a.* 1. ppx. and Intens. *did'id'ad'a.* 1. ppx. to sprawl, tremble, kick; zappeln, mit den Füssen stampfen. — 2. to be busy, active, assiduous, diligent; fleissig, geschäftig sein. *ho ati did'id'ad'zudidte, malan zi godare;* if thou art not assiduous, what can I do with thee? wenn du nicht fleissig bist, was soll ich (dann) mit dir machen.

d'id'imza. 1. px. to send away; fortschicken. — 2. to drive or chase away; fortjagen, forttreiben. The root which ought to be

d'id'ima or *d'ima* has not been found; die Wurzel dieser Form, die *d'id'ima* oder *d'ima* heissen würde, kam nicht vor.

d'iba. 1. px. impers. to be anxious, it allarms; es kümmert, ängstigt. — 2. it akes; es schmerzt. — 3. it is an impediment, obstacle; es ist ein Hinderniss. — 4. it fails, wants, is deficient; es fehlt, mangelt, *malt' na d'ibe?* what is that to me? was geht es mich an? Thence probably:

d'iba. adv. num. px. hundred; hundert, as if there were a hinderance to count any further; wie wenn hier das Weiterzählen Anstand, Hinderniss fände.

d'ibe. n. s. ox. impediment, obstacle, need, difficulty, want, adversity, vexation; Hinderniss, Noth, Schwierigkeit, Mangel, Ungemach, Bedrängniss.

did'iba. 1. ppx. Intens. to press, afflict, give pain, pinch; drücken, weh thun.

II. *d'ibad'a.* 1. px. to be narrow, small; eng, schmal sein.

d'ibo. adj. ox. narrow, strait; eng, schmal.

d'ibă. (*-awa*) 2. to be idle, lazy, to loiter; müssig, faul sein. — 2. not to will, to resist; nicht mögen, sich sträuben.

d'ibafad'a. 1. ppx. to bring a drink-offering; ein Trankopfer bringen.

d'ibayu. n. s. px. drink-offering, made of *farzo;* Trankopfer aus *farzo* bestehend.

d'ira. nom. plur. px. the men; die Männer, allied to *naden:* the women. This word is probably the root of

d'irza. i. s. px. husband; Gemahl, Gatte, maritus.

d'imbiba. 1. ppx. to drop, drip; tropfen, tröpfeln. — 2. to strain, filter; seihen, durchpressen. Thence:

d'imbiza. -fni. (probably contracted from *d'imbibza*) s. px. drop; Tropfen.

d'imᶜu. n. s. px. idem.

d'inca. i. s. px. (Ak. *d'inka*) bedchamber; Schlafgemach. — 2. bed; Schlafstätte, Bett.

diça. (*diçta* etc. see Gram. num. 138.) 1. px. to spread, extend, e. g. a skin (*goga*) upon the earth; ausspannen, ausspreitzen, z. B. eine Haut auf dem Boden zum Gerben.

d'iça. n. s. ox. the nails or pegs to this operation; Nägel zu diesem Behufe.

d'iza. (2ᵈ pers. *d'ifta*) 2. px. to let, permit; lassen, erlauben. — 2. to omit; unterlassen. — 3. to spare; verschonen. — 4. to exempt

from; ausnehmen. *nama d'izi, binenzi ho d'ufe ha ñad'u gafa Maczalati,* not to speak of men, even beasts may eat when they come to the feast of *Maczala;* wörtl. lasse die (nichts zu sagen von den) Menschen, (selbst) ein wildes Thier wenn kommt, soll es essen am *Maczala*-Feste. — *garako d'ize,* lit. I let my heart, i. e. I did not say anything, I concealed my thoughts, my feelings; ich sagte nichts, verbarg meine Gedanken (wörtl. ich liess mein Herz.)

d'oa. 1. px. to burst asunder; aufplatzen, zerplatzen.

d'oka. 1. px. supposed root of

d'okad'a. 1. ppx. to conceal one's self; sich verbergen, verstecken. — 2. to be hid, concealed; verborgen sein, constr. with the postp. *dyala. iza dyala d'okad'e,* I hid myself before him; ich versteckte mich vor ihm.

d'oke. n. s. ox. opening, hole, lurking-hole; Oeffnung, Loch, Schlupfwinkel.

III. *d'okza.* 1. px. trans. to conceal, hide; verbergen, verstecken.

d'okza. n. s. ox. an answering substantive is wanting; ein entsprechendes Hauptwort fehlt im Deutschen, vgl. folg. Sprüchwort:

„ibidif biçan hirmiñ cabu,
fulif gongon d'okzañ cabu." lit.

Fire and water have no interdiction, to conceal one's face and neck is nowhere necessary; Feuer und Wasser sind nirgends verboten, Gesicht und Hals darf man überall sehen lassen; wörtlicher: Feuer vnd Wasser haben nicht Verbot, Gesicht und Hals (Kehle) haben nicht (Grund, Verpflichtung zum) Verbergen.

d'ocã. (-awa) 2. to be dirty, slimy, muddy; schmutzig, schlammig sein. *karan d'ocae,* the street is dirty; der Weg ist schmutzig.

d'oqe. n. s. ox. slime, mud; Schmutz, Schlamm.

d'oga. (Am. *d'oca*) adj. and s. px. curved like a horse's back; gebogen wie ein Pferderücken — abwärts gehend, geneigt. As subst. low-land, marshy country; abwärts gehendes, tiefliegendes Land, Niederung.

dogoñã. (*-awa*) 2. to be or become cleaving, clingy, clammy; klebrig, sulzig sein oder werden. Thence:

d'ogonu. n. s. ox. mallow, a decoction of which mingled with another of the dry flowers of *het'o* (which see) is used as medicine against the tape-worm; Malve, ein Decoct davon, vermischt mit

dem Absud des *het'o* gilt als das wirksamste Mittel gegen den Bandwurm.

d'ofã. (*-awa*) 2. to be big, fat; dick, fett, feist sein. — 2. in consequence of this quality: to be idle, inert; in Folge des Dickseins: faul – träge sein.

d'ofe. adj. ox. big, fat; dick, fett. — 2. inert; faul, träge.

d'offad'a. 1. ppx. to purloin, pilfer, steal; heimlich entwenden, stehlen, einschieben.

d'owa. 1. px. to keep off; repel, avert; abwehren, wegtreiben. *zababi nati d'owi,* avert the danger from me; wende die Gefahr von mir ab. — 2. to hinder; hindern, abhalten.

II. *d owad'a.* 1. ppx. to deny, refuse; verweigern, abschlagen.

d'ora. 1. px. to be disagreeable, unpleasant, to incommode; unangenehm, lästig sein. *mil^unke na d'ora,* thy look offends me; dein Blick thut mir weh, ist mir lästig. — 2. to enchant, bewitch; verzaubern, verhexen.

d'orziza. 2. ppx. probably the V. f. of the foregoing verb, (Ak. says however *d'orziza*) to be ready for attack; einem drohend gegenüber stehen, schlagfertig, zum Angriff bereit sein.

d'orma. 2. px. to lose one's self in something, to be occupied with; in etwas vertieft, sehr mit etwas beschäftigt sein.

d'ola. 1. px. to be short; kurz sein oder werden.

d'olo. n. s. ox. stubble; Stoppel. I placed this word here although Aman said *d'olo*, and I think that I am not wrong. Akaf. knows this word not, he has *garmi* instead.

d'olu. adj. ox. short; kurz.

II. *d'olad'a.* 1. ppx. to be or become short; kurz sein od. werden.

dod'olad'a. 1. ppx. Intens. to cut off quite short; kurz abschneiden.

d'olue. (d'olwe.) n. s. ox. an elephant which is come to its full growth; ein alter, ausgewachsener Elephant, dem *tirza* entgegengesetzt.

d'uka. ni. s. px. knot in reeds; Knoten an Rohrgewächsen. — 2. limb, member; Glied, auch am menschlichen Körper.

d'uka. n. s. ox. (Am. nom. *d'ukni* which seems to prove that it is the same word as the foregoing) marrow; das Mark in den Knochen.

d'ukuba. 1. ppx. impers. it pains, aches; es thut weh, schmerzt. *garanko na d'ukuba,* my (belly) heart aches; das Herz (pr. der Bauch) thut mir weh.

III. *d'ukubxa.* 1. ppx. to ake, offend, trans.; wehe thun, kränken, betrüben.

IV. *d'ukubxad'a.* 1. ppx. to be ill, week; krank, leidend sein.

d'uga. 1. px. to drink; trinken.

d'ugati. n. s. ox. drink, beverage in general; allg. Getränk. — *d'ugatidaf,* for the sake of drinking; des Trinkens wegen.

d'ugxixa. 2. px. to cause to drink, to water, soak; trinken lassen, tränken. — 2. to entertain, treat; bewirthen.

d'ugâ. (-aa) 1. to be true; wahr sein.

d'uga. n. s. ox. truth, verity; Wahrheit.

d'uga. adj. px. true, sure, veracious, sincere; wahr, wahrhaftig, aufrichtig.

d'ugo. n. s. ox. a round ear-ring which is worn as a token of distinction for any heroical action either in war or at the chase; ein runder Ohrring, der als Ehrenzeichen für eine Heldenthat im Kriege oder auf der Jagd getragen wird.

d'ugda. i. s. px. back, ridge; Rücken. *nu d'ugda hodjana,* (lit. we back work) we work alternately (see *dabarre*), one at the back of the other; wir arbeiten abwechselnd, Einer nach dem Andern, (wörtl. im Rücken des Andern) vgl. *dabarre.*

d'ud'ã. (-awa) 2. (Akaf. *d'udâ*) to devour; verschlingen, verschlucken, von trockenen und flüssigen Gegenständen. — 2. to be a glutton; unmässig sein, ein Vielfrass, Schlemmer sein.

d'ufa. 1. px. to come; kommen.

dud'ufa. 1, ppx. Intens. idem.

d'ufu. n. s. ox. crepitus ventris.

d'uma. 1. px. to cease, leave off, end; aufhören, zu Ende gehen. *bokeñi d'ume,* the rain ceased, passed over; der Regen hat aufgehört. *djini kuni d'ume,* this month is over; dieser Monat ist verflossen. — 2. to disappear; verschwinden, auslaufen (von Flüssigkeiten.) — 3. to consume one's self; sich verzehren. On account of this signification I am inclined to consider the word *duma,* tape-worm (*d'uma?*) as related here; *duma,* (*d'uma?*) Bandwurm, gehört wahrscheinlich unter diesen Stamm.

II. *d'umad'a.* 1. ppx. to faint away, to languish (for hunger and thirst); (vor Hunger, Durst etc.) verschmachten.

IV. *d'umfad'a.* 1. ppx. to go to end; zu Ende gehen. — 2. to fall away, consume away; abzehren, auszehren, intr. — 3. to

be flooded with water; ganz überflutet, bedeckt, überschwemmt sein.

d'und'uma. ni. s. ppx. ell, yard; Elle. A half *d'und'uma* is *djigele* lit. elbow; eine halbe Elle heisst *djigele*, wörtl. Ellbogen.

d'unga. 1. px. unused root of

d'ungad'a. 1. ppx. to kiss; küssen. *afan wal d'unganeti gar gar yaani*, kissing each other on the mouth we separated; gegenseitig uns den Mund küssend trennten wir uns.

d'ungo. n. s. ox. kiss; Kuss.

f.

fakad'a. 1. px. to resemble, to be like; ähnlich sein, gleichen. *izan wal fakad'u*, they resemble each other; sie sehen einander ähnlich, gleichen sich. *fakad'a* is usually constructed with the compar. part. *aka*, like, as; dieses Verb ist gewöhnl. mit der Vergleichungspartikel *aka* und darauffolgendem *-ti* construirt c. g. *duman aka zimalati fakad'a*, the tape-worm resembles a reed; der Bandwurm gleicht einem Rohre. *oboleziko akakoti fakad'a*, my brother resembles to myself; mein Bruder ist mir ähnlich. — 2. to appear, to seem; scheinen. — 3. to feign, to play the hypocrite; heucheln, simulare.

faqe. n. s. ox. comb; Kamm.

faqi. n. s. ox. jew; Jude. All my informants called the Falasha by this name, a people which inhabits the north-eastern part of Abyssinia and is known to be a judaical sect; die Galla bezeichnen mit diesem Namen die im nordöstl. Theile von Abyssinien wohnenden Falasha, welche Juden sein sollen und mit den Galla-Stämmen in Handelsverbindung stehen.

faga. 1. px. to foresay, prophesy, predict, divine; prophezeien, weissagen.

faga. i. s. px. flute; Flöte.

fag'afuftu. n. s. ox. (contr. from *faga* and *afufa*) flute-player; Flötenspieler, Flötenbläser.

Wetu: Gaya t'ut'uko,
Tambo na d'abi,
Fag'afuftuko
Yambo na wami!

lit. My pipe-smoker, Put the tabacco (this way); My flute-player, Call the dancers! Mein Pfeifen-Raucher (wohl Pfeifen-Sclave), Stelle mir den Tabak her; Mein Flötenbläser, Rufe mir die Tänzer!

fagara. i. s. px. backside, breech; das Gesäss, podex. — 2. the backside, bottom of utensils, e. g. of cups, pots etc.; der untere Theil, Boden von Gefässen.

fago. adj. ox. far, distant, wide, remote; weit, fern, weit entfernt. I think the above quoted verb *faga,* to divine, is the root of this adjective.

fageza. 1. px. to make wide, broad, to extend, divulge, propagate; weit, breit machen, ausbreiten, verbreiten. *ani wareke fageza,* I propagate thy glory; ich verkünde deinen Ruhm.

fatchiza. 2. ppx. to fight, combat; fechten, kämpfen. Der Stamm müsste nach der Analogie *fatcha* sein, kam jedoch nicht vor.

fatche. n. s. ox. fencing, fighting; das Fechten. — 2. combat, battle; Gefecht, Schlacht. — 3. quarrel, dispute; Streit, Uneinigkeit.

fatcho. n. s. ox. top of the tail of oxen or horses (the bunch of hairs with which these animals „fight" against the flies); das Ende des Ochsen- oder Pferdeschweifs, mit welchem diese Thiere gegen die Fliegen „fechten".

fadjă. (*-awa*) to go asunder, to dissever; auseinandergehen, auseinanderlaufen, rollen, sich zertheilen, von trocknen rollenden Gegenständen, z. B. Erbsen.

III. *fadjăza.* 2. px. to scatter, disperse, strew, spread; ausstreuen, zerstreuen. — 2. to sow; säen.

IV. *fadjafad'a.* 1. ppx. id. Med.

fadyadya. 1. px. to faint away, to languish for hunger and thirst; vor Hunger und Durst oder Hitze verschmachten. — 2. of grains: to be overripe; überreif sein und deshalb ausfallen (von Getreide.)

fatẹ̆. *n.* s. ox. toad, paddok; Kröte.

fadafad'a. 1. ppx. (Am. *fatfatad'a.* 1. px.) to crumb, to cut or break in little pieces; zerbröckeln, in kleine Stücke schneiden oder brechen. — 2. to crumble (bread) into; einbrocken.

fadafado or *fadfado.* (Am. *fatfato.*) *n.* s. ox. crum, break, piece; Stück, Brocken. *mẹ̆ fadfadoke na kenni,* lit. pray give me thy

crum; bitte gib mir dein Stück, i. e. give me a crum of thine; gib mir ein Stück von deinem (Brod, Fleisch etc.)

fadu. n. s. ox. surname of one whose head begins to become bald; einer, dem die Haare dünn werden, angehender Kahlkopf.

fadfado. n. s. ox. see *fadafad'a.*

faya. 1. px. to be sound, healthy; gesund sein. — 2. to become healthy; gesund werdèn.

faya. adj. ox. healthy, well; gesund, wohl.

faya. n. s. ox. health, wholesomeness; Gesundheit, körperliches Wohlsein. *ani faya d'aba,* lit. I find not health; ich finde nicht Gesundheit, i. e. I am ill, sick; ich bin krank. — *fayaketi?* or *ati fayaketi?* a very usual formula for greeting; sehr gewöhnliche Begrüssungsformel, lit. thy health (scl. how is it?); dein Wohl, dein Befinden (scl. wie ist es?)

III. *fayiza.* 2. ppx. to make healthy, to heal, cure; gesund machen, heilen, curiren.

farta. i. s. px. (Am. *farda.*) plur. *faratoni* (resp. *faradoni*) horse; Pferd. — *fartara tà,* lit. *farta ira tà,* to sit upon the horse; auf dem Pferde sitzen, and *farda yaboď'a,* lit. to mount upon the horse; aufs Pferd steigen, i. e. to ride, to go on horse-back; reiten. — *farda Wacayo,* lit. horse of God; Ross Gottes, i. e. locust; Heuschrecke.

farza. 1. px. to praise, commend, glorify, to sing triumphal songs; loben, preisen, rühmen, Siegeslieder, Hymnen singen.

farza. n. s. ox. hymn, triumphal-song; Lob- Siegeslied.

farzo. n. s. ox. a fermented beverage made of grains espec. wheat, a sort of beer which is the customary beverage of the Gallas; gegohrnes Getränk von Getreide, bes. Waizen, eine Art Bier; sowohl als gewöhnliches Getränke als auch als Opfertrank gebraucht, ganz ähnlich dem *ngaslo* der Yumale.

falada. 1. ppx. to cleave, split, slit; spalten, zerspalten, zerklüften.

falada. n. s. ox. log, piece of wood, board, plank; Scheit, Spalten, Brett.

falama. 1. ppx. and *falma.* 1. px. to altercate, dispute, contend, espec. to plead, to be involved in a law-suit; streiten, disputiren, besonders gerichtlich streiten, Prozess führen.

falama. n. s. ox. quarrel, dispute, law-suit; Streit, Streitigkeit, Rechtshandel, Prozess.

falʃana: *i.* s. px. spoon, ladle; Löffel. — 2. an importunate, obtrusive fellow; zudringlicher Mensch, Schmarotzer, nach dem Sprüchworte: *ini aka falʃanati afan nama dyala d'abad'a*, he stands like a spoon under the mouth of men; er steht wie ein Löffel unter dem Munde der Leute.

fana. *i.* s. px. plant, sole; Fusssohle. — 2. it is used for foot itself; Fuss. — 3. footstep, trace, vestige; Fussstapfe, Spur. *fana d'ã*, lit. to beat the trace; die Spur schlagen, i. e. to pursue, persecute; der Spur nachgehen, verfolgen. *ini hudjiza fana bac*, lit. he went out upon the trace of his work; er ging hinaus auf die Spur seiner Arbeit, i. e. he began to work; er ging seiner Arbeit nach. — 4. Am. stirrup; Steigbügel, der bei Akafed'e *garba* heisst, vgl.

faniza. 2. ppx. probably made of *fana*, to hang up something in such a manner that it leans against the wall; etwas an einen Nagel so hängen, dass es an der Wand „Fuss fasst", anliegt, dem *raraza*, frei aufhängen, entgegengesetzt.

fanye. adj. ox. sincere, open-hearted, candid; aufrichtig, offen, treuherzig. — 2. witty,. naif; heiter, witzig, naiv.

fando. *n.* s. ox. syphilis. — 2. ulcus syphiliticum. *Magm. ini fando afaniti caba*, he has the syphilis in the mouth (signifying a person of a very bad character); er hat die Syphilis im Munde, zur Bezeichnung eines beissenden, giftigen, gefährlichen Charakters.

fea. 1. px. to order, regulate, dispose; ordnen, anordnen. — 2. to pack up; packen, einpacken.

II. *fead'a*. 1. ppx. idem. — 2. to saddle; satteln.

fed'a. 1. px. to like, to be willing; wollen, belieben.

felle. *n.* s. ox. a little portable water-pipe; eine kleine Wasserpfeife. *hudjumo-felle; — gaya-felle; — d'aka-felle* etc. see *gaya*.

-fi. adv. affix, and; und. It is usually affixed thus, that the vowel *i* is either assimilated to that of the following word, or it falls away without any consequence; es wird meist so angehängt, dass das *i* entweder mit einem folgenden Vocal verschmilzt, oder ganz weggeworfen wird wenn ein Consonant folgt; in diesem letzteren Falle schadet es jedoch keineswegs, wenn es gesprochen wird. Derselbe Fall ist bei *-fu. anif abako*, I and my father; ich und mein Vater. *obelenikeñafi kaminkeña*, our

brothers and cousins; unsere Brüder und Vettern. vgl. Gram. num. 255.

fitala. i. s. px. a woman's dress; ein gewisses Frauenkleid.

figa. 1. px. the same as *ɂiga* and *ziga*: to come forward, to withdraw; sich von einem Platze entfernen, weiter kommen. — 2. to fly, to run away; entfliehen, davon eilen.

fit-djed'a, a nat. sound: to go away, to fly; weggehen, entfliehen. see *djed'a.*

fit'a. 1. px. to finish, end, terminate, to make ready; beendigen, fertig machen. — 2. to accommodate, settle (a quarrel), to decide; beilegen, entscheiden. *har'a dubi fit'ana,* let us settle the matter to-day; lasst uns heute die Sache beilegen! — 3. to dissolve, explain (an enigma); auflösen, errathen (ein Räthsel.) — 4. to destroy, vanquish, to ruin; aufreiben, zu Grunde richten, aufs Haupt schlagen, besiegen.

fit'a. n. s. ox. end, top, edge; Ende, Ziel, Gipfel, Spitze. — *fit'ati bae,* he came to the end; er kam zum Ziel. 2. he pushed it to the highest point, he brought it to the very extremity; er hat es auf die Spitze, aufs Aeusserste getrieben.

fit'enza. i. s. px. (Ak. *fidenza.*) dew; Thau. *fidenzi izara bue,* lit. the dew fell upon him; der Thau fiel auf ihn, i. e. he travelled at night; er ist Nachts gereist.

fida. 1. px. to bring, convey; bringen, herbeibringen, usually connected with *d'ufa,* to come; gewöhnl. mit *d'ufa,* kommen construirt. *ini fide d'ufe,* he brought; er brachte, lit. he brought-came; er brachte kam.

fira. i. s. px. relation, kinsman, kinswoman, belonging to the same tribe; Verwandte, masc. und fem. zu demselben Stamme gehörig, doch allgemeiner als *como, gatche* und *lami.* — 2. used like our „friend" in addressing a person; für unser „Freund", „Lieber" in der Anrede. *ya firako!* my dear; mein Lieber! (Ag. *ya finnako,* was wohl nur eine Verunstaltung ist.) *Magm. ilkanin namni git'umtu fira,* lit. by the teeth all people are related, i. e. you must not trust every smiling face; wörtl. mit den Zähnen sind alle Menschen verwandt, d. i. man darf nicht jedem freundlichen Gesichte trauen.

firfirza. 1. px. to strew upon, e. g. spice upon a dish; aufstreuen, z. B. Gewürz auf eine Speise. — 2. to scatter into, strew into (e. g. straw in a stable); einstreuen, Stroh in den Stall.

fila. 1. px. to comb, dress the hair; kämmen, das Haar in Ordnung bringen.

II. *filad'a.* 1. ppx. idem.

fila. n. s. ox. a piece of sharpened horn to comb with; ein Stück gespitztes Bockshorn zum Kämmen.

finina. 1. px. to sweat; schwitzen. — 2. to glister, glitter in consequence of being in sweat; glänzen (von Schweiss), dann auch allg. glänzen.

findjã. (-awa) 2. to urine, piss; harnen, uriniren.

findja. n. s. ox. urin, piss; das Harnen, Urin, Harn. — 2. fall of water, cataract, cascade; Wasserfall. *findja Lali*, a certain cascade in *Hambẽ* used for the execution of capital punishment; ein Wasserfall in *Hambẽ*, der zur Todesstrafe benützt wird, benannt nach dem, der sie zuerst dort erlitten.

findjo. n. s. ox. channel, gutter; Rinne, worin das *hora*-Wasser in das *bidiru* geleitet wird.

finno, (Ak. *finnᶜo.*) *n.* s. ox. cow-pox, vaccinae; die Kuhpocken. *finno zi ha ergu!* (scl. *Wacayo*), or *finnon zi ha d'alu!* thou shalt get the pox (lit. God shall send thee the pox, or: may the pox be born unto thee); du sollst die Blattern bekommen, (wörtl. Gott soll dir die Blattern schicken, oder die Blattern sollen sich dir gebären, siehe *d'ala.*) gewöhnliche Verwünschung.

foa. 1. px. to spin; spinnen.

fotu. n. s. ox. femin. spinster; Spinnerin.

foa. 1. px. to choose, select; aussuchen, auswählen, auslesen.

II. *foad'a.* 1. ppx. idem, Med.

fokiza. adj. ppx. ugly, deformed; hässlich, missgestaltet, garstig.

fogifti. n. adj. femin. of the foregoing, id.

fogi. n. s. ox. a certain bird; ein gewisser Vogel. ?

fotoqe. n. s. ox. (Am.) $\frac{1}{4}$ *gedele*, consequently $\frac{1}{16}$ *amole.* see *amole.*

forudja. 1. px. to whistle, pipe, espec. used for the noise made by serpents; pfeifen oder ein dem Pfeifen, Zischen ähnliches Geräusch machen, bes. von Schlangen, auch vom Stachelschwein gebraucht.

fole. n. s. ox. a drinking-horn, goblet; Trinkhorn, Becher.

foli. n. s. ox. smell, scent, fragrancy; Geruch. *latunkuni folĩ cabu*, this flower has no fragrancy; diese Blume hat keinen Geruch.

foloca. 1. ppx. to matter, suppurate, to inflame (of wounds); eitern, sich entzünden (von Wunden), if not: „to heal", to cover with

a crust; wenn es nicht „heilen, d. i. sich mit einer Rinde, Kruste überziehen“ heisst, worauf das Substantiv hinzudeuten scheint.

foloqe. n. s. ox. = *zoloqe,* rind, bark, crust; Rinde, Kruste.

folocza. 1. ppx. = *zolocza.* 1. ppx. to scratch off, scrape off; abkratzen.

fon. (foni) s. inv. flesh; Fleisch. — *fon wadi*, roast-meat; Braten, gebratenes Fleisch. — *fon dyabo*, (lit. thick flesh; dickes, starkes Fleisch) calf (leg); Wade, sonst *hodja.* Thence:

fona. i. s. px. stable, fold; Stall, Viehstall, Pferch.

foncoldja. 1. ppx. to turn about, to invert, to turn over with the fork; mit der Gabel umkehren, aufgabeln. — 2. to draw off the skin; die Haut abziehen. — 3. to examine, inquire; genau untersuchen. — 4. to make an examination or search of the house (jur.); gerichtliche Haussuchung vornehmen.

-fu. adv. abbrev. *-f.* out of, for sake; wegen. As this verb is of great importance in the Galla-language see Gram. num. 255. *matakodif, matakedif, matazadif* etc. for sake of my, thy, his head etc.; wegen meines, deines, seines Kopfes etc. i. e. for my, thy etc. own sake; meinet- deinetwegen etc.

fuga. n. s. ox. tube, blow-pipe; Rohr, Blasrohr, bes. zum Anblasen des Feuers.

fudji. n. s. ox. the female sexual parts; die weiblichen Geschlechtstheile, vulva.

fud'a. 1. px. to take, seize; nehmen. — 2. to marry (said of men); heirathen (vom Mann), with *wal* also of both parties; mit *wal* von beiden Theilen gesagt. *izan wal fud'ani*, they married (each other.) — *harka wal fud'ani*, lit. they took each others' hand; sie nahmen einander die Hand, i. e. they greeted, saluted each other; sie grüssten sich gegenseitig. — *maca fud'a*, lit. to take the name; den Namen nehmen, i. e. to speak evil of somebody, to calumniate; von einem übel reden, verläumden.

fud'a. n. s. ox. bride-groom; Bräutigam.

II. *fud'ad'a.* 1. px. to take for one's self; für sich nehmen.

V. *fuziza.* 2. ppx. to cause to take; nehmen lassen.

fufa. 1. px. to fasten with a knot, to tie into a knot, to tie, bind, to join closely; knüpfen, binden, anbinden, anknüpfen, verbinden. *ini dubi waliti fufa*, lit he binds the words together; er bin-

det, knüpft die Worte aneinander, (for denoting a good orator; zur Bezeichnung eines guten Redners.)

furi. *n.* s. ox. discharge from the nose, snot, snivel; Rotz, Nasenschleim.

furifad'a. 1. ppx. to blow one's nose; sich schneutzen.

furguge. *n.* s. ox. stick, staff, cudgel; Stock, Prügel.

furda. 1. px. (*furdã?*) to be thick, fast, large; dick, stark sein.

furda. adj. ox. thick, fast, large; dick, stark, umfangreich.

II. *furdad'a.* 1. px. the same as the I. f. — 2. to become thick, large etc.; dick werden.

furra. 1. px. to loosen, to untie, to free from imprisonment, to deliver from fetters; locker machen, losmachen, lösen, befreien. *na furri,* deliver me; befreie mich!

furra. adj. px. free, frank; frei, ledig.

II. *furrad'a.* 1. ppx. the same as the I. f. Also the passive forms: *furrame djira,* I am delivered; ich bin befreit, *ani hinfuramne,* I am not delivered; ich bin nicht befreit, are in use.

furma. 1. px. to be satiated, satisfied with food and drink; satt sein, genug haben. (This verb is perhaps related to the foregoing.)

furma. *n.* s. ox. the name of a month; Monatsname.

fula. *i.* s. px. face, countenance; Gesicht, Angesicht. *fula manati gadiélfad'a,* to turn the face homewards; das Gesicht heimwärts kehren, i. e. to return; zurückkehren.

fule. *n.* s. ox. view, prospect; Aussicht, like *ilala.*

fulo. *n.* s. ox. the head-band of the horse; Stirnband des Pferdes.

fullã. (*-awa*) 2. to get through, to penetrate (of sharp instruments); durchdringen (von spitzigen und schneidigen Sachen) intr.

III. *fullaza.* 2. px. to pierce, thrust through; durchstossen. — 2. to bring about, to effect, accomplish; ausführen, zu Wege, zu Stande bringen.

IV. *fullafad'a.* 1. ppx. to put in practice, to accomplish, to perform; ausführen, erfüllen, in Erfüllung gehen lassen. *kan (ho) Wacayo djed'e ini infullafad'a,* what God has promised that he performs; was Gott versprochen hat, das erfüllt er.

fumfad'a. 1. ppx. to smell, to snuff; riechen, trans. schnuppern; es verhält sich zu *ula* und *urgã* wie *d'agefad'a* zu *d'agà.*

funana. 1. px. to collect, to pick up, to gather; zusammenklauben, auflesen, bes. von kleinen Sachen, Spähnen u. dgl.

fuñan. inv. s. ox. nose; Nase. *fuñan iti bute,* he turned up the nose (in order to give him a hint to come or not to speak); er rümpfte die Nase auf ihn, d. i. er winkte ihm zu kommen oder nicht zu sprechen. — *cã fuñan,* nostril; Nasenloch.

fuñule or *fuñulude. n.* s. ox. mole; Maulwurf.

fuño. n. s. ox. lace, string, cord, line; Seil, Strick, Schnur. — *aba fuño,* lit. master of the string; Herr von der Schnur, a magistrate, subordinated under the *aba ganda* or the director of a town or village; eine gerichtliche Person, die dem *aba ganda* oder königlichen Ortsvorsteher untergeordnet ist.

fuñule. n. s. ox. see *fuñan.*

b.

ba. s. ? (Aga) a consecrated tree; ein dem Cultus geweihter Baum in Sibu (Akafed'e and Aman had no knowledge of it; in Liban und Goma unbekannt.)

bâ. (contr. from *baa*) 1. to go out, to go out from one place to another; herausgehen, ausgehen, espec. *gadi bâ,* lit. to go out down; hinab- herausgehen, i. e. to go out, to make a walk; unser: ausgehen, aus dem Hause weggehen. — 2. to go off, to loosen; los gehen, sich ablösen, abgehen. *gogan kuni ira baudida,* this skin will not go off; diese Haut will nicht losgehen, sich ablösen. — 3. to rise (of stars); aufgehen (von Himmelskörpern). *batinana bate,* the moon rose; der Mond ist aufgegangen. — Thence: 4. to shine; scheinen. *adun aka gariti bae,* the sun shines so brighty; die Sonne scheint so schön. — 5. to rise from sleep; vom Schlafe aufstehen. — 6. to go to a place; sich irgend wohin begeben. In this sense it is constructed with the postp. *-ti. tulu Meeçati bae,* he went on the mountain *Meeça;* er ging auf den Berg *Meeça.* — 7. to spend or pass the time; die Zeit zubringen. *ati ganna kana azi bata?* doest thou pass this winter here? bringst du diesen Winter hier zu? — Thence: to live; leben. *ani ganna kana d'and'aen' bau,* I cannot live this winter; ich kann diesen Winter nicht leben (aus Mangel, Krankheit etc.). *barrana na wadjin bai,* pass this year with me; bringe dieses Jahr mit

mir zu, lebe dieses Jahr bei mir. — 8. used of age: to be aged; alt sein, in einem gewissen Alter stehen. *ani barra afur baelani abanko narra due*, when I was four years old my father died; als ich vier Jahre alt war, starb mein Vater. — 9. to ferment; gähren, aufgehen (von Getränken, Teig etc.) — 10. to come in as profit, to revenue; einkommen, redire. — 11. to gain, win; gewinnen, impers. *kan barrana nati bae hatun hatte*, what I gained this year thieves have stolen; was ich in diesem Jahre gewonnen habe, haben Diebe gestohlen.

Phrases. *batun bâ*, to go to ruin, to be ruined, to be lost; verloren gehen, zu Grunde gehen. — *caran bau*, lit. the top goes not out; die Spitze, Schneide geht nicht heraus, i. e. it (the knife etc.) is not sharp; es (Messer etc.) schneidet nicht, ist stumpf. — *hudjiza fana bâ*, lit. he goes out (upon) the trace of his work; er geht auf die Spur seiner Arbeit aus, i. e. hé begins to work; er geht seiner Arbeit nach, er arbeitet, ist fleissig.

bai. n. s. ox. he who goes before the herd in order to protect it, herdsman; der vor der Herde hergeht um sie vor Feinden oder wilden Thieren zu schützen. — 2. leader, guide, general, commander in chief; Anführer im Kriege. — 3. prince, chief; Fürst, Häuptling.

baeza. i. s. px. idem.

bati. n. s. ox. moon, moonshine; Mond, Mondschein. *bati* verhält sich zu *djia* wie *biftu* zu *adu*.

batu. n. s. ox. end, utter ruin, entire ruin, finishing stroke; Ausgang, Ende, Garaus, bes. in den Redensarten: *batu baa*, to go to ruin, to be lost; zu Grunde gehen, und *batu baza*, to ruin, destroy; zu Grunde richten, zerstören.

bate. adj. ox. flat, plain; flach (Oberfläche von Körpern. Am.)

II. *bad'a.* 1. px. reflex. to go out for one's self; für sich aushinausgehen. — 2. to go away, depart; fortgehen, weggehen, abreisen, sich entfernen. *yomun ani biakotin bae*, when I left my country; als ich mein Vaterland verliess. — 3. to be lost, to lose one's self, disappear; sich verlieren, verloren gehen. *hon ani lonke bad'ani djed'en mal djed'a?* if I say to him: thy cattle is lost, what will he say? wenn ich sage zu ihm: dein Vieh ist verloren, was wird er sagen? — Often the postp. *dura* is added: *maltu izin dura bad'e?* lit. what went away

before you; was ist vor euch weg- ausgegangen? i. e. what have you lost; was habt ihr verloren?

babad'a. 1. ppx. Intens. of *bad'a* with the same significations; *babad'a* hat dieselben Bedeutungen wie die einfache II. f. *bad'a*, — then: to attack; auf einen losgehen.

babate. n. s. ox. the board of the plough which forms the bed; das Brett am Pfluge, welches das Beet macht. Vgl. das Intens. der III. Form, wohin vielleicht *babate* erst zu stellen sein möchte, obgleich es seiner Form nach hieher gehört.

III. *baza.* 2. px. to make go out; heraus- hinausgehen machen. — 2. to chase, to drive away; vertreiben, verjagen. — 3. to let go, to pardon, forgive; frei ausgehen lassen, verzeihen. — 4. to draw or take off (a ring); abnehmen, abziehen (eine Kopfbedeckung, einen Ring). — 5. to pay; bezahlen. — 6. to help, to be adventageous to; helfen, nützen. *waim' bazu*, it helps, pays nothing, is of no consequence; es hilft, nützt nichts, ist von keinem Belang. — *batu bazu*, to ruin, destroy; zu Grunde richten, vernichten, den Garaus machen.

baflu. n. s. ox. femin. — *wetu baflu*, lit. a maiden which makes songs go out (scl. of her mouth); ein Mädchen, das Gesänge, Lieder (aus seinem Munde) herausgehen macht, i. e. choir-leader; Vorsängerin.

babaza. 2. px. Intens. This word occurs in the following little song:

Cotani cotani yaa babazani;
Djed'ani djed'ani gargar nu bazani,

lit. They ploughed, ploughed (and) made a trench;
They chattered, chattered (and) separated us.

Sie gruben, gruben (und) machten einen Graben;
Sie schwätzten, schwätzten (und) trennten uns.

IV. *bafad'a.* 1. ppx. lit. to make go out for one's self, e. g. meat out of a dish; für sich herausgehen machen, z. B. Speise aus einer Schüssel, sich herausfassen, herausnehmen. — 2. to take up, to pluck, gather; abnehmen (Früchte von einem Baume), abpflücken. — 3. to bring out, to lead out; herausführen. — 4. to come up, to come to light, to make it's appearance (but any object is still necessary for this signification); empor- zum Vorschein kommen. *yomu izan tulu dimtun mataxani bafad'an*

lafon d'enzite, lit. when they made come up their heads over the red mountain, the infantry flew; als sie ihre Köpfe über dem rothen Berge herausgehen machten, flohen die Fussgänger, i. e. when they showed themselves upon the mountain etc.; als sie sich auf dem Berge zeigten etc. — *hafura bafad'a*, lit. to make go out the breath; den Hauch herausgehen machen, i. e. to sigh; seufzen.

V. *bazisa*. 2. ppx. the causative form of *baza*, to make drive away; vertreiben lassen, to make pay; bezahlen lassen etc. all the above quoted significations are to be mentioned here again; alle obigen Bedeutungen wiederholen sich hier, nur als Causativa.

IV. *bazifad'a*. 1. ppx. idem reflex.

baeza. *i.* s. px. chief; Fürst, etc. see *bâ*.

bai. *n.* s. ox. id. see *bâ*.

bauda. *n.* s. ox. a fabulous being, half man half animal, of female sex, a female cannibal; ein fabelhaftes Wesen, Gespenst, halb Mensch halb Thier aber weiblichen Geschlechts (ein Seitenstück zu *bulgu*), das als Menschenfresserin in vielen Mährchen vorkommt. Das Wort hängt vielleicht mit *buda* „das böse Auge, der böse Blick" zusammen.

bakaka. 1. ppx. to burst in pieces, to fly into pieces, to be torn, to break; zerplatzen, zerspringen, zerreissen, (intr.) besonders von der Erde gebraucht, wenn sie von der Sonnenhitze zerspringt. — 2. to go asunder, to be divided; auseinander gehen, sich theilen. *galani bakake*, lit. the stream went asunder, i. e. divided itself into two arms; der Strom theilte sich.

bakaka. *n.* s. ox. lightning, flash of lightning; Blitz, Blitzstrahl, bes. der einschlagende.

III. *bakakza*. 1. px. trans. to burst into pieces, to break, bruise; zersprengen, zerschmettern, zerschlagen.

bake. *n.* s. ox. meadow; Wiese, freier Grasplatz.

baca. 1. px. to melt, dissolve, liquefy; auseinander gehen, zergehen, zerfliessen, schmelzen (von Fett u. dgl.)

baca. *n.* s. ox. deserter, fugitive, refugee; Ueberläufer, Flüchtling.

baqe. adj. ox. single, simple, fine, thin, the contrary of *furda*, thick; einfach, fein (von Stoffen), das Gegentheil von *furda* oder *diriba*.

II. *bacad'a*. 1. ppx. to disperse; auseinanderlaufen, sich zerstreuen, verlaufen. — 2. to run away, fly; davon laufen, fliehen. — 3.

κατ' ἐξ. to go over to the enemy; zum Feinde übergehen, desertiren.

III. *bacza.* 1. px. to make go asunder; auseinandergehen machen. — 2. to melt out; auslassen (vom Fett), schmelzen, trans.

baeza. *n.* s. ox. lard, grease, fat; Schmalz, ausgelassene Butter.

bagila. *n.* s. ox. common field-bean; Saubohne.

bagan. adv. ox. intentionally, with design; absichtlich. (Am.) — ?

baga. interj. ox. in the sense: well, you deserve no better; es geschieht dir recht! — ?

bagalla. *i.* s. px. (Åm. *bacalla.*) a sort of cloak without sleeves worn by men; ein Kleidungsstück für Männer, mantelartig, ohne Aermel, im Kriege und in der Volksversammlung getragen (aber bloss Tracht der Reicheren.)

bate. adj. ox. flat; flach. see *bâ.*

bati. *n.* s. ox. moon; Mond. see *bâ.*

batiya. *n.* s. ox. a cloak to keep off rain, made of bast (the inner bark of trees); Regenmantel, der oben in eine Kapuze verlaufend den ganzen Mann deckt, von Bast geflochten.

batoti. *n.* s. ox. an old horse, unfit for service; ein altes abgetriebenes Pferd, Schindmähre. — 2. used as an abusive word; auch als Schimpfname gebraucht.

bad'a. 1. px. to carry, bear; tragen.

bad'u. *n.* s. ox. prop, support, basis, what is put under a thing for supporting it; Untersatz von Gefässen, wörtl. das was trägt, e. g. *bad'u gaya,* the lower part of the tabacco-pipe; der Pfeifenuntersatz. — 2. after the same manner of viewing: butter-milk; nach derselben Anschauungsweise: Buttermilch, weil diese die Butter „trägt."

III. *bad'ziza.* 2. ppx. to make carry; tragen lassen.

bada. *n.* s. ox. great forest; Forst, grosser Wald. — 2. a country which is cold and inhabitable on account of its great forests; eine wegen dichter Wälder kalte und rauhe Gegend. Der Gegensatz ist *gamodji;* beide Wörter wurden irrig für die Namen von Galla-Stämmen oder Bezirken genommen. vgl. *gamodji.*

bada. adv. px. for sake, out of; wegen. This word occurred only once in a song: *bada djalaltike fatchen nati d'alu,* lit. out of thy love quarrel arises to me; aus deiner Liebe erwächst mir Streit, i. e. others are jealous of me because I am in love

with thee; andere sind wegen meiner Liebe zu dir eifersüchtig auf mich.

bad'a. n. s. ox. hearth; Herd, gehört vielleicht auch zu *bad'a*, tragen, als der Platz, der die Kochgeschirre trägt und Unterlage des Feuers ist. Wohin aber folgendes gehört, weiss ich nicht:

bad'aza — bad'ad'a, to be rich; reich sein. — *bad'anike*, thy fortune; dein Reichthum, Vermögen.

badeza. i. s. px. a tree the wood of which is used as perfume; ein Baum, dessen Holz wohlriechend ist und zum Räuchern verwendet wird.

bad'u. n. s. ox. prop; Untersatz. see *bad'a*.

bafad'a. 1. ppx. IV. f. of *bâ* which see.

babali. n. s. ox. Bot. Corypha umbraculifera or Borassus aethiopicus.?

bara. 1. px. to learn; lernen.

III. *barziza.* 2. px. to teach; lernen lassen, lernen machen, lehren.

barziza. fni. s. px. teacher, master, instructor; Lehrer.

barziftu. n. s. ox. properly the femin. of the foregoing but used in the same sense as a mascul.; der Form nach das Fem. von *barziza*, doch wird es auch für „Lehrer" gebraucht.

barara. 1. px. to protect, guard; beschützen, beschirmen, vielleicht auch „segnen"; es kam nur in Gebeten vor. *Wacayo na barari, na barari goftako!*

barari. n. s. ox. cancer; Krebs.

bare. adj. ox. fem. *baretu*, fair, beautiful, handsome; schön, bes. von weiblicher Schönheit, venustus.

baria. 1. ppx. a singular verb which expresses the beginning of an action. e. g. *lafli barienan godani*, lit. when the earth awoke (?) he set off; als die Erde aufwachte (?) reiste er ab, i. e. when it dawned; als der Tag anbrach. *bule barienan*, when evening began, when it became evening; bei Beginn der Nacht. *birran barie*, spring has begun; der Frühling hat angefangen.

baroda. 1. px. to roar, bellow; brüllen (vom Vieh.)

barodz'u. n. s. ox. roaring, murmur, growl; das Brüllen, Murmeln, Grollen.

baru. and Intens. *babaru.* adj. ox. variegated, spotted, espec. of the skin of animals; bunt, gefleckt, besonders von gefleckten Thierhäuten gebraucht.

bardyuma. ni. s. px. chair, stool, seat; Stuhl, Bank. (Ag. *mardyuma.* Am. *hardyuma.*)

bardye. (bardje?) adj. ox. (Am.) round; rund = *guma.*

barbada. 1. px. to seek, look for, to be in search of; suchen, nachsuchen; infinit. *barbadu* and *barbadz'u.* It is remarkable, that *barbadu d'aca, barbadz'u d'aca* and *barbada d'aca* is said quite synonymously for: to go out in search of; suchen gehen.

II. *barbadad'a.* 1. ppx. id. reflex.

barbare. n. s. ox. Bot. Capsicum conicum; Pfeffer. H. P.

barra. i. s. px. yeâr; Jahr.

Compounds: *barrana.* px. (*barra* and the pron. affix *ana,* this; dieser) used adverbially like the following compounds for: in this year; in diesem - in dem laufenden Jahre. — *barrengata.* ox. (*barra* and *d'engata,* lit. before yesterday; vorgestern) last year; im verflossenen - im vorigen Jahre. — *barrakan.* ox. (*barra* and *kana,* that; jener) two years ago; vor zwei Jahren. — *barragere.* ox. (*barra* and *hegere,* the other; der andere, nächste) next year; im nächsten Jahre, übers Jahr. — *barratchanu.* ox. (*barra* and *atchi,* there; dort, *anu* the verb *ana,* to hang upon, to be connected with something; anhängen, verbunden seyn) in two years; in zwei Jahren. — *barra-barrati,* from year to year; von Jahr zu Jahr. — *ẓin' barra kad'in,* or *ẓi barran' kad'in!* a curse: lit. the year may not run for thee, i. e. mayst thou die! wörtl. das Jahr soll für dich nicht laufen, d. h. du sollst sterben, mögest du zu Grunde gehen! oder: dir das Jahr hindurch möge nicht laufen (scl. *midanke* oder *danganke,* dein Getreide, dein Vorrath) d. i. mögest du in Hungersnoth gerathen, deine Vorräthe sollen dir nicht ausreichen! Umgekehrt: *ẓi ha barra kad'u* (scl. *midanke*), may thy food be sufficient during this year; möge deine Nahrung dieses Jahr ausreichen.

barẓi. n. s. ox. straw; Stroh.

bala. i. s. px. fem. leaf, leaves; Blatt, Laub. *bala gogoglu,* dry leaves; dürres Laub.

balfad'a. 1. ppx. κατ' ἐξ. used of the ceremony which is performed in adopting a child, in which the relations go in solemn procession (*waliti ananiti,* hanging on each other) to the house of the adopter, everybody carrying a twig of the sacred tree *Meeça* still covered with leaves and in this manner delivering up

to him the child which is to be adopted; das Wort ist besonders von der Adoptions-Ceremonie gebraucht, wobei der Adoptand von den Verwandten, deren Jeder einen noch belaubten Zweig des geheiligten Baumes *Meeça* trägt, in Procession seinem künftigen Vater zugeführt wird. Vielleicht dass eben dieses Gebrauches wegen *baldja*, Adoptivsohn, eher unter diesen Stamm als unter *dabala* gehört; denn dass es ein eignes Verb sei, dagegen spricht die Form.

bale. n. s. ox. feather; Feder. — *bale idya*, lit. feather of the eye; Feder des Auges, i. e. eye-lash; Augenwimper.

balaga. 1. ppx. to shine, glitter, gleam; glänzen, strahlen, schimmern.

balagi. n. s. ox. splendour, brightness; Glanz, Schimmer. — 2. a large oval bracelet; breiter ovaler Ring von jedwedem Metall.

balaze. n. s. ox. a gown with sleeves, resembling the *handabo* but of inferior stuff; ein Frauenkleidungsstück, ähnlich dem *handabo* aber von geringerer Qualität.

bale. n. s. ox. feather; Feder. see *bala.*

baldja. 1. px. to adopt; adoptiren, an Kindesstatt annehmen.

baldja n. s. ox. adoptive-son; Adoptivsohn. see *dabala* and *bala.*

baldji. n. s. ox. flint, quartz, agate; Feuerstein, Quarz, besonders als schneidendes Werkzeug für Holz oder Glas gebraucht.

balfad'a. 1. ppx. see *bala.*

balbala. i. s. px. door, gate; Thüre, Thor.

balzadi. n. s. ox. Bot.?

bal^{c}a. 1. px. and especially

II. *bal^{c}ad'a.* 1. ppx. to be broad, extended, spreading, wide; breit, ausgedehnt, weitreichend sein.

bal^{c}a. adj. px. broad, large, extended; breit, ausgedehnt, verbreitet, bekannt.

III. *bal^{c}eza.* 1. ppx. to make broad, to extend, to spread; breit machen, ausbreiten, verbreiten. — 2. to disperse, scatter, dissipate; zerstreuen, auseinander streuen. — 3. to expel, banish, drive away; vertreiben, verjagen. — 5. to interrupt, unterbrechen (in der Rede.) — 5. to ruin, corrupt, destroy; verderben, zerstören.

bana. 1. px. to open; öffnen.

bandja. n. s. ox. see *wandja.*

banti. n. s. ox. (Ak. *bandi.*) crown of the head; Scheitel, vertex. — 2. roof; Dach.

baza. 2. px. to pay; bezahlen etc. see *bá.*

baziza. 2. ppx. to expel; vertreiben etc. see *bá.*

baço. (Am. *beço.*) *n.* s. ox. a particular kind of food made of roasted barley; also a verb is formed from this word: *baçã*, to make or prepare *baço;* ein Essen von gerösteter Gerste; dieses Essen bereiten heisst: *baçã*, nun fragt es sich, ob das Subst. vom Verb oder umgekehrt das Verb vom Substantiv gemacht ist? —

baha. *n.* s. ox. Aman instead of *bá* which see.

béde. *n.* s. ox. plate; Teller, Untersatz unter Gefässen.

bélã. *(-awa)* 2. to be hungry; hungrig sein.

béla. *i.* s. ox. hunger; Hunger. — 2. famine; Hungersnoth. — *béla baza*, lit. to expel hunger; den Hunger vertreiben, i. e. to satiate, fill, satisfy; sättigen.

beka. 1. px. to know; wissen. — 2. to be acquainted with the form and nature of things; kennen. — 3. to understand, to conceive, apprehend; verstehen, erkennen. *zit beka*, thou knowst it; du weisst es.

II. *bekaď a.* 1. ppx. id.

III. *bekziza.* 2. px. to make know, to teach, to make acquainted with, to inform; wissen lassen, mit etwas bekannt machen, benachrichtigen.

bera. *n.* s. ox. Aman instead of *mangudo*, judge, the eldest of the tribe; Richter, die Aeltesten, die in der Versammlung den Vorsitz haben.

bero. *n.* s. ox. (Am.) the hedge or fence on the frontiers against the invasions of the neighbours. Probably *bera* and *bero* are related to each other and both derived from a verb *bera* „to protect, guard"; Schutzhecke an der Landesgrenze gegen die Einfälle der Nachbarn; vielleicht dass *bera* und *bero* verwandt sind und ein Verb: *bera* „schützen, schirmen" zu Grunde liegt.

benatcho. *n.* s. ox. frontled (of horses); metallner Kopfschmuck der Pferde. (Am. *wenatcho.*)

benu. verb defect. px. (probably the corruptet 1. pers. plur. pres. of *bá*, let us go! lasst uns gehen!) used as interj. well, come on; wohlan!

benuka. ppx. idem. see *-ka.*

bia. nom. *biti.* s. px. land, country; Land, Vaterland. — 2. people; Volk.

bigila. n. s. ox.? probably barm, yeast, for in one of Akafad'e's dictatings occurs the following sentence: *bigilan kuni ho dyiradz'u bate farzon kuni himbau*, if this *bigila* is not there, the beer will not ferment; wenn kein *bigila* dabei ist, gährt das Bier nicht; daraus scheint hervorzugehen, dass *bigila* Hefe bedeutet.

bidjire. n. s. ox. Aman instead of *gango*, mule; Maulesel.

bita. **1.** px. to buy, to purchase; kaufen.

II. *bitad'a.* **1.** ppx. to buy for one's self; für sich kaufen.

bitila. **1.** ppx. to make bread; Brod bereiten, backen.

II. *bitilad'a.* **1.** ppx. id.

bitile. n. s. ox. a particular kind of small loaves; eine besondere Art kleiner Brödchen, Laibchen.

bitima. **1.** ppx. (*bitimã*?) to go asunder, to separate from meetings; auseinandergehen von Versammlungen.

II. *bitimza.* **1.** px. to separate, disperse, dissipate; auseinander thun, auseinander treiben, zerstreuen. — **2.** to disturb; in Unordnung bringen.

bidigira. i. s. px. rain-bow; Regenbogen. (Aman instead of *bidu.*)

bidiru. n. s. ox. trough; Trog, aus dem das Vieh getränkt wird. — **2.** boat, wherry; Kahn, auch Schiff möchte wohl damit zu übersetzen sein.

bidu. n. s. ox. rain-bow; Regenbogen. see *bidigira* and *zabada.*

bid'a. (Am. *bita.*) adj. ox. left; link. *gara mirga gara bid'a*, to the right, to the left; rechter Hand, linker Hand.

bid'atsha. i. s. px. a man who does all with the left hand; einer der Alles mit der linken Hand thut. — **2.** abusive word: a heavy, clumsy person; linkischer, unbeholfener, plumper Mensch.

bifa. ti. s. px. colour, hue; Farbe, Färbung. Thence:

biftu. n. s. ox. sun, sun-shine, the enlightning and enlivening principle in opposition to the destroying one which is expressed by *adu;* Sonne, Sonnenschein als das leuchtende, befruchtende und Segen spendende Prinzip im Gegensatze zu *adu*, dem durch Hitze zerstörenden. see *adu* under *ada.* — *mila biftu*, lit. foot of the sun; Fuss der Sonne, i. e. evening-red; Abendröthe.

biyo. (*bio*?) *n.* s. ox. soil; Grund und Boden. — **2.** sand; Sand. *gabayankuni aka biyo dyirti*, lit. this market was like sand; dieser Markt war wie Sand, i. e. very frequented; sehr zahlreich besucht.

bira. adv. postpos. px. by, near, beside, with, in company of; bei, neben. *na bira tai,* stay with me; bleibe bei mir. — 2. from; von-weg. *na bira ademe,* he went away from me, he abandoned me; er ging von mir weg, verliess mich.

biri. n. s. ox. (the Amhar. BER or Aeth. BERIR, silver. 2. silver-money. 3. a dollar) seems to be used among the Gallas for money in general; scheint von den Galla allgemein für Metallgeld gebraucht zu werden im Gegensatz zu *amole* und seinen Theilen, dem Salzgeld. Das Wort ist aus dem Amharischen herübergenommen. — 2. a species of silver-money viz. the Austrian Maria Theresa dollar, the value of which, if it be regular, i. e. if it has the points in the agraffa or shoulder-jewel and in the coronet with the letters S. F. below — amounts to 23 amole (according to Aman 20) and is worn by women as an ornament on the forehead; eine specielle Silbermünze, näml. Maria Theresienthaler, der, wenn er die erforderlichen Eigenschaften: die Puncte in der Schulterspange und im Diadem nebst den Namensbuchstaben des Graveurs S. F. hat, 23 amole (nach Aman 20) gilt und von den Frauen als Schmuck an der Stirne getragen wird.

birʕefad'a. 1. ppx. to be anxious, timorous; ängstlich sein, sich fürchten. — 2. to be frightened, to be struck with fear; erschrecken. Das Wort scheint ein Onomatop. zu sein und ist nach Akafed'e von dem Geräusch hergenommen, das aufschwirrende Vögel verursachen.

birbirza. i. s. ox. Bot. a certain tree.?

birra. n. s. ox. spring; Frühling, dessen Beginn nach Akafed'e vom Aufblühen des *kelo* (vgl.) datirt und durch das *Maczala*-Fest gefeiert wird.

birmad'a. 1. ppx. to come to assistance, to succour; beispringen, zu Hilfe kommen. Perhaps related to *bira*?

bila. n. s. ox. top, point (of a needle, thorn etc.); Spitze, der oberste Theil einer Nadel, eines Dorns etc. — 2. prickles on the ears of corn; die Schnurren oder Haare an einer Aehre. — 3. a sabre, greater than *zodala;* Säbel, grösser als *zodala.*

bilatsha. i. s. px. butterfly; Schmetterling.

bilati. n. s. ox. muscle (fleshy part of an animal); Muskel allg.

bilile. n. s. ox. glass; Glas. — 2. a female name; ein weiblicher Name.

biltshad'a. 1. px. to ripen; reifen, reif werden. — 2. to become prepared, ready (said of meals); fertig, gar werden (von Speisen.)

bilbila. i. s. px. nat. sound: bell, clock; Glocke, Rolle, lärmender Schmuck der Pferde.

bilbil-god'a, lit. to make „*bilbil*"; „*bilbil*" machen, i. e. to sound, to ring a bell; klingen. — 2. to glitter, beam, glisten; glänzen, schimmern.

binenza. i. s. px. (Am. *binẽza.*) animal, espec. wild beast; Thier, besonders wildes Thier.

biz'an. (*ni*) s. inv. ox. water; Wasser. *biz'an daku*, to swim; schwimmen. (Am. and Ag. *biçan.*)

boa. 3. px. to weep; weinen.

III. *boziza.* 2. px. to make weep, to bring to tears; zum Weinen bringen, zu Thränen rühren.

boo. n. s. ox. (if not *bowo* and then appertaining to *bowa*) bed of a field; Beet durch den Pflug gemacht.

bokã. nom. *bokeñi.* s. ox. (also the full form *bokaya* is in use) rain; Regen. *bokeñi roba*, it rains; es regnet.

boke. n. s. ox. gnat; Schnake oder ein anderes sehr kleines Insect. *boke boralen' argine*, lit. we did not even see a gray gnat snake; wir haben nicht einmal eine graue Schnake gesehen (zum Ausdrucke der möglichsten Verkleinerung.)

bokoka. 1. ppx. to swell, to be filled with wind, to be blown up; geschwollen, aufgebläht sein.

III. *bokokza.* 1. px. to make swell, to blow up, puff up; aufschwellen machen, aufblasen, blähen. *zidifni lon bokokza*, clover swells the cattle; Klee bläht das Vieh. — Zu diesem Stamme scheinen die beiden folgenden Worte zu gehören, wobei jedoch angenommen werden müsste, dass das Verb in der Endung noch eine Intensivsylbe erhalten hätte, was sonst nicht gewöhnlich ist.

bokolu. adj. ox. swollen, thick; geschwollen, dick, aufgebläht.

boku. n. s. ox. a thick piece of wood, club; ein dickes Stück Holz, Keule.

boca. 1. px. to have a white mark upon the forehead (of animals); eine Blässe, einen weissen Strich auf der Stirne haben (von Thieren, bes. Pferden.)

II. *bocad'a.* 1. ppx. idem.

boca. *n.* s. ox. a white mark upon the forehead; Blässe. — 2. a string of variegated pearls; bunte Perlenschnur.

boca. adj. ox. variegated; bunt, gefleckt, scheckig. *ati bocaď'ta* or *bocaď'a* (allied to: *dubinke adaď'a* see *ada*) thou hast a *boca*; du hast eine Blässe, i. e. thou liest; du lügst.

bocolo. *n.* s. ox. the stalk of Zea Mais, food much liked; der Stengel von Zea Mais, ein sehr beliebtes Nahrungsmittel, das roh gegessen wird. — 2. the plant itself; die Pflanze selbst.

bogoď'a. 1. ppx. to rest, repose; ausruhen. Ich bemühte mich umsonst, ein Substantiv davon zu finden.

bodja. 1. px. to conquer, take by force of arms; erobern, mit Waffengewalt nehmen.

V. *bodjeziza.* 2. px. to get conquered; erobern lassen.

bodji. *n.* s. ox. a kind of eatable earth; essbare Erde, see also *handjiro* and *goe.*

boda. adv. temp. px. after, behind; nach (von der Zeit), used to express the comparison of adjectives; zur Steigerung der Beiwörter gebraucht. *ini na boda dyira*, lit. he is behind myself (concerning age); er ist (im Alter) hinter mir, i. e. he is younger than I; er ist jünger als ich.

bode. *n.* s. ox. a little spear; eine kleine Lanze, Kinderspielwerk.

bofa. nom. *bofti.* s. px. serpent: Schlange. There are several species of serpents which unluckily it was not possible to bring under a zoological classification; es sind mehrere Arten von Schlangen angegeben worden, aber leider konnten sie nicht bestimmt werden; die Galla-Namen derselben sind alle leicht auf Verba zurückzuführen. Hier nur einige als Beispiele: *buti*, from *buta*, to tear; reissen, zerreissen, vielleicht aber auch von *buda*, das böse Auge, in welchem Falle es dann *budi* geschrieben werden müsste. — *dima*, from *dima*, to be red; roth sein. — *magarza*, from *marga*, to grow; wachsen (subst. *marga.* ox. grass; Gras, this serpent being probably green; wahrscheinlich eine grüne Schlange.) — *djawe*, properly a flash of lightning; Blitz. — *marada*, from *mara*, to entwine; umwinden, umschlingen etc. etc. vgl. die betreffenden Wörter.

boba. *n.* s. ox. arm-pit; Achselhöhle from *bobã.*

bobá. (*-aa*) 1. to go out, outwards; hinausgehen. *kod'u na wadjin bobai*, come and go out with me, take a walk with me; komm geh mit mir

spazieren. — 2. to be idle, not busied; müssig sein, nichts zu thun haben. — 3. to go to stool; seine Nothdurft verrichten.

III. *bobaza.* 2. px. to drive out (cattle); austreiben, bes. das Vieh. — Thence: 2. to pasture; weiden.

bobã. (*-awa*) 2. to be hot, warm; heiss, warm sein. — 2. to burn; brennen. — 3. to be angry, irritated; zornig, von Zorn entbrannt, entrüstet sein. — 4. to be enamoured, amorous; von Liebe entbrannt, verliebt sein.

boba. n. s. ox. arm-pit; Achselhöhle, weil man an dieser Stelle leicht schwitzt.

III. *bobeza.* 1. px. to set on fire; anzünden. — 2. to irritate, make angry; erzürnen, zum Zorn reizen. — 3. to make amorous; verliebt machen.

V. *bobeziza.* 2. ppx. to have set on fire; anzünden lassen etc.

bobaza. 2. px. see *bobã.*

bobeza, bobeziza. see *bobã.*

boye. n. s. ox. swine, hog; Schwein (wild und zahm. Das Fleisch davon darf nicht gegessen werden bei den Galla, ist *hirmi.*)

bowa. n. s. ox. ditch, trench, pit; Graben, Loch. — 2. vally; Thal.

bowafad'a. 1. ppx. to have head-ache; Kopfweh haben, made of the noun:

bowo. n. s. ox. head-ache; Kopfweh. *bowon na ñad'a*, lit. head-ache consumes me; Kopfweh verzehrt mich, i. e. I have a sad head-ache; ich leide sehr an Kopfweh. *bowonko tchabe*, lit. my head-ache is broken; mein Kopfschmerz ist gebrochen, i. e. has left me; hat aufgehört. In Beziehung auf die grammatische Beziehung beider Wörter vgl. die Grammatik, num. 96 und 97.

bora. 1. px. to be gray; grau sein. — 2. not to be clear, to be troubled, dark (of fluidities); trüb, unrein, schmutzig sein (von Flüssigkeiten.) — 3. to dawn; grauen (vom Tage), dämmern.

bora. adj. px. gray; grau. — 2. not clear, dirty; unklar, unrein, trübe.

boru. n. s. ox. morning; der Morgen. *borun dimad'e*, it dawns; es tagt, dämmert, lit. the gray becomes red; das Grau wird roth.

boru. adv. temp. px. to-morrow; morgen, cras; usually with *ganama*: *boru ganama*, to-morrow morning; morgen Morgens, morgen früh.

bordz'a. 1. px. to wade in the water and trouble it; im Wasser herumwaten und es dadurch trübe machen, lit. to make gray; grau machen.

bord. (-*aa*) 1. to lean upon, to rest upon; sich auf etwas stützen, lehnen.

IV. *borafad'a.* 1. ppx. idem.

borati. n. s. ox. prop, support of the head; Stütze, Kopfunterlage.

boré. n. s. ox. Aman instead of *d'aka gaya*, the bowl of a pipe; Pfeifenkopf.

boru. n. s. ox. morning; Morgen. see *bora.*

boru. adv. temp. px. to-morrow; morgen ibid.

boruka. 1. ppx. to break, (intr.) to go into pieces; zerbrechen, (intr.) zerfallen, zerlechzen (von hölzernen Gefässen.) Am. *boruka.*

borukza. 1. px. to knock into pieces, to bruise, crash; zerschlagen, zerschmettern, zermalmen, zerstören. — 2. to open by pecking (said of birds), therefore to creep out of the egg; aufpicken (von Vögeln), daher auskriechen.

borgi. n. s. ox. eminence, hill; Anhöhe, Hügel.

borgi. adj. ox. rising, eminent; erhaben, ansteigend. *lafa borgira*, upon the hill; auf der Anhöhe.

bordya. 1. px. to dip in; eintunken.?

bola. i. s. px. hole, cavity, pit; Grube, Loch. — 2. grave; Grab.

bombi. n. s. ox. beetle; Käfer allg.

bona. i. s. ox. summer; Sommer.

bozoge. n. s. ox. Bot. Ensete. see Bruce App. p. 36.

bozona. i. s. ppx. wood, forest; Wald, Gehölz. — 2. bushes, thicket; Gesträuch, Dickicht. *lafti bozoni tutsheza*, the country is woody; die Gegend ist waldig. Thence:

bozonu. n. s. ox. stag, hart; Hirsch. (Am. wild goat; Steinbock. Aga: antelope; Gazelle.)

bua. 1. px. to move one's self downwards; sich von einem höheren Standpunct aus abwärts bewegen. — 2. to come down; herabhinunterkommen. — 3. to fall down, to fall; herunterfallen, fallen. — 4. to fall off, fall away; abfallen (von Früchten). — 5. fig. to come in as profit; abfallen, einkommen (von Geld).

Phrases: *lafa bue*, lit. he fell on the earth; er fiel auf die Erde, in the sense: he became free, was delivered; er wurde frei. — *karazani buani*, lit. they fell into their road; sie sind auf ihren Weg gefallen, gekommen, i. e. they went away,

marched off, departed; sie zogen ihre Strasse. — *irgeko bue*, lit. he came down upon my place; er ist auf meinen Platz gekommen, i. e. he stepped into my place; er ist an meine Stelle getreten. — *kan ñanu garakeñati num' bune* (*nu hin bune*), lit. what we ate did not fall into our belly; was wir assen fiel nicht in unseren Bauch, i. e. did not agree with us; bekam uns nicht wohl, gedieh uns nicht.

bua. n. s. ox. that wich falls off; Abfall. — 2. fall; Fall. — 3. gain, profit, produce, income; Ertrag, Gewinn.

II. *buad'a.* 1. ppx. the same as the root.

III. *buza.* 2. px. to make go down, to overthrow, overturn; heruntergehen machen, fallen machen, umwerfen. — 2. to serve; vorlegen (Speise). — 3. to pour out; ausschütten, irgendwohin schütten oder werfen. — 4. to prepare, to get ready; zurecht machen, richten, zurichten. *itile na buzi*, prepare me a bed; mache mir ein Bett zurecht. Es ist auch hier die Grundbedeutung im Auge behalten, weil das Bett auf den Boden „niedergelegt" wird.

buza. n. s. ox. a disease, either fever or epilepsy; eine Krankheit, entw. Fieber oder Epilepsie, beide „werfen" den Menschen gleichsam um. — 2. bridge; Brücke.

IV. *bufad'a.* 1. ppx. besides the significations quoted under III. also: to make one's self fall, i. e. to lie down, to encamp; sich fallen lassen, sich lagern; hier ist die Form reines Reflexivum. *galgata bufad'ani*, on the evening they encamped; am Abend lagerten sie sich, schlugen sie ihr Lager. *karara nu bafad'e*, lit. he made us fall into the way; er liess uns auf den Weg fallen, i. e. he led us the right way; er brachte uns auf den rechten Weg. 2. fig. he gave us an opportunity; er hat uns Mittel und Weg gemacht, aus der Verlegenheit geholfen.

bukã. (*-awa*) 2. prob. to ferment, leaven (by an admixtion of sour leaven); gähren in Folge von Beimischung von Sauerteig oder Hefe (Brodteig, Bier).

buko. n. s. ox. dough, leaven; Teig.

III. *bukeza.* 2. px. to prepare dough; den Teich ein- oder anmachen.

buqe. n. s. ox. Bot. gourd, pumpkin; Kürbiss. Curcurbita allg.

bugã̃. (*-awa*) 2. not to be firm, to be loose, to shake, totter (of plants which may easily be rooted up); locker sein, wackeln, bes. von Pflanzen, die leicht aus der Erde gezogen werden können.

III. *bugiza*. 2. ppx. to draw out, pull out; herausziehen, herausreissen.

IV. *bugifad'a*. 1. ppx. idem. *zodalla bugifad'e*, he drew his sword; er zog das Schwert.

buguri. *n.* s. ox. (Ag.) a special sort of sacrificial beverage, propably the *dibayu* of Akafed'e; besondere Art Opfertrank in Sibu, wahrscheinlich dasselbe wie *dibayu*. Aga sagte, es sei besser und theurer als *farzo*.

budjano. *n.* s. ox. a little dish; kleine irdene Schüssel.

buta. 1. px. to tear, to cut; reissen. — 2. to pass superficially over a thing so as merely to touch it; über etwas hinstreifen. — 3. fig. to do a thing superficially, negligently; etwas oberflächlich treiben, leicht über etwas hinweg gehen. — 3. to drag along; fortschleppen, nach sich ziehen. — *fuñan iti bute*, lit. he nodded to him with the nose; er winkte ihm mit der Nase, i. e. he made him a sign; er gab ihm ein Zeichen.

butad'ã̃. (*-awa*) 2. to be torn, shabby; zerrissen, abgenutzt, schäbig sein. — 2. to be weary, tired; müde, ermattet sein.

butad'u. adj. ox. torn, shabby; zerrissen, zerlumpt. — 2. weary; müde. — Instead of both these words in the same sense occurred *bututã̃* and *butulu*; trotz dem könnte der Stamm doch das obige *buta* sein.

buda. *n.* s. ox. a great drinking-horn; grosses Trinkgefäss aus Horn mit einem Untersatz.

buda. *n.* s. ox. the evil-eye; das böse Auge, der böse Blick.

buda. adj. ox. bewitched, enchanted; bezaubert, verhext.

budena. *i.* s. ox. bread; Brod allg.

budugza. 1. px. (the III. f. of an unused root *buduga*) to draw water, to draw; schöpfen. *biz'an na budugzi*, draw water for me; schöpfe mir Wasser.

budugza. *n.* s. ox. drinking-vessel made of a gourd; Trinkgefäss aus Kürbiss. (Am. *budugze*.)

bufa. nom. *bufni* and *bufti* (*bufan*?) s. px. bellows; Blasebalg, doubtless related to *bube* if not its root, for there occurs a verb *bufa*: *tumtun bufa bufti*, and on the other side *bubiza*.

Das Verb ist ohne Zweifel mit *bube* verwandt, wenn es nicht sogar dessen Stamm ist und dasselbe Verhältniss stattfindet wie bei *ifa*, *ibza*, *ibida* etc.

bufad'a. 1. ppx. to encamp; sich lagern. see *bua.*

bube. n. s. ox. wind; Wind.

bubiza. 2. ppx. to blow, to cool by blowing; blasen, durch Blasen abkühlen.

burana. i. s. px. string of pearls; Perlenschnur, an ornament hung round the neck; Halsgehänge. It is possible that the name *Boranna* has here its root; möglich dass der Name *Boranna*, einer von den auf Cultusverschiedenheit gegründeten Stamm-Unterschieden der Galla, hier seine Wurzel hat.

burukza. 1. px. (Am.) see *borukza.*

bururi. n. s. ox. globe, ball; Kugel.

burkutã'. (-awa) 2. to be weak, feeble; schwach, elend, hinfällig sein.

III. *burkuteza.* 2. px. to weaken; schwächen, ermüden, abmatten. I think it to be the same as *bututã'.*

burkutu. n. s. ox. a decrepit man; alter abgelebter Mann.

burga. n. s. ox. source, spring, fountain; Quelle. *izan aban burga taani;* lit. they became masters of a source, sie wurden Herren einer Quelle, i. e. they became rich; sie wurden reich. Vielleicht dass *burga* (*burka*) mit *buruka*, *boruka* „aufbrechen, hervor kommen" zusammenhängt.

burdjuko. n. s. ox. a certain sort of glass-pearls; besondere Art von Glasperlen.

bula. 1. px. to pass the night, the contrary of *ola*; die Nacht zubringen, übernachten, das Gegentheil von *ola.* — 2. to live; leben überhaupt. — *afur bule-afur bulani*, lit. he passed, they passed four nights; er brachte, sie brachten viermal die Nacht zu, i. e. after four days; nach vier Tagen.

bubula. 1. px. Intens. idem.

bulti. n. s. ox. night as a measure of time: *bulti s'an, bulti dja*, five, six nights; Nacht als Zeitmass: fünf, sechs Nächte für unser: fünf, sechs Tage. *bulti s'an bubuleti*, after five nights (days); nach fünf Nächten (Tagen).

bullo. n. s. ox. sleep, repose during the night; Schlaf, Nachtruhe. *bullonke garid'a?* was thy repose good? war dein Schlaf gut? hast du gut geschlafen? als Morgengruss gebraucht. — 2. life; Leben. — 3. generally: circumstances; Lebensverhältnisse im

Allg. *ini hori bulto caba*, he has his livelihood; er hat seinen Lebensunterhalt, wörtl. Sachen, Vermögen zum Leben. — *nagan* (*naguman*, *nagaiti*) *buli*, good night; gute Nacht! — *naguman bulte?* lit. hast thou passed the night in peace; hast du die Nacht in Frieden zugebracht? instead of: good morning; guten Morgen! see *ola*.

III. *buldsha*. 1. px. to make pass the night; die Nacht zubringen lassen, während der Nacht beherbergen. Auch von Sachen gebraucht, z. B. *réfa kana manati bultshani*, they kept the dead body during the night in the house; sie behielten den Leichnam über Nacht im Hause.

bulula. *i*. s. ox. dove; Taube. (Am. *uguge*. ox.)

buluga. 1. ppx. to be tepid, luke-warm; lau, warm sein.

III. *bulugza*. 1. ppx. to warm, make warm, to boil; erwärmen, sieden trans. (Ag. *bulufgad'a*. 1. ppx.)

bulgu. *n*. s. ox. man-eater, cannibal; Menschenfresser, ein Gespenst, das in vielen Mährchen der Galla spuckt.

bultsha. 1. px. to lodge; beherbergen etc. see *bula*.

bulto. *n*. s. ox. life; Leben etc. ibid.

bulbula. 1. ppx. to mingle, mix, nat. sound; untereinander mischen, vermengen.

buna. *i*. s. px. Amh. BUNE, Arab. بن, coffee, coffee-tree; Kaffee und Kaffeebaum. When boiled: *caw^{c}a*, Amh. K'ANK'A: قهوة.

buza. 2. px. III. f. of *bua* which see.

buza. *n*. s. ox. fever; Fieber. — 2. bridge; Brücke. see *bua*.

buz'ã. (*-awa*) 2. (Am. *buçã*.) to be unsavoured, bitter, disagreeable; unschmackhaft, bitter, widerwärtig sein. — 2. to be cheap; wohlfeil sein, the contrary of *mi^{c}a* which see.

buz'eza. 2. px. to exasperate, to make angry, to irritate; erbittern, aufbringen. — 2. to make cheap; wohlfeil machen, den Preis herabsetzen, herunterdrücken.

bu^{c}a. 1. px. and

II. *buad'a*. 1. ppx. to pick up, gather; aufklauben, sammeln. — 2. to pluck; abpflücken.

y.

ya. interj. pref. in addressing a person: oh! ô! *ya Gallan!* oh you Gallas! o ihr Galla! — *yaob*, abbreviated instead of *ya obolezako!* o my brother; o mein Bruder! — *yandallo*, instead of *ya indallako*, o my maiden, my darling; o mein Mädchen, meine Liebste!

yâ. (contr. from *yaa*) 1. to come in great number, to press or throng out; in Masse kommen, herausströmen, herbeiströmen. — 2. to come near, to approach, advance; herkommen, anrücken. — 3. to stretch, to extend (intr.); sich dehnen aufschwellen. *gurʿun yâ*, the udder swells; das Euter dehnt sich (von Kühen, die aufgenommen haben). — 4. to run away, to fly; fortgehen entfliehen. *ilalad'u aka ini hiyad'uti*, take care that he not runs away; sieh dich vor, dass er nicht entkommt.

yaa. n. s. px. ditch, trench; Graben, Furche. *yaa babaza*, to make a furrow; eine Furche ziehen. see *bâ.*

yai. n. s. ox. meeting-place; Versammlungsplatz (wohin das Volk zusammenströmt.) — *yai dyidu*, the name of the meeting-place in *Hambˇ*; Name des besonderen Versammlungsplatzes in *Hambˇ*.

Phrases: *akanuman kara yana*, we make a fruitless way; wir machen den Weg umsonst. — *gara gara yaa*, lit. to stream in different directions; dahin und dorthin auseinanderströmen, i. e. to separate, to part; auseinander gehen von Versammlungen, sich trennen, zerstreuen.

III. *yaza.* 2. px. to make come or go in crowds; in Masse herausgehen machen. — 2. to lead out, to drive out; herausführen, heraustreiben. *ati kaleza lon bobazati yafte?* hast thou yesterday driven out the cattle a grazing; hast du gestern das Vieh auf die Weide getrieben?

IV. *yafad'a.* 1. ppx. idem. Med.

yai. n. s. ox. meeting; Versammlung. see *yâ.*

yaka. n. s. ox. punishment; Strafe. — *yaka d'ã*, lit. to strike punishment; Strafe schlagen, i. e. to punish, correct; bestrafen, züchtigen. — *yaka* or *yakka* also occurred as verb: *malif izin harkan wal yakitu* (*yakkitu*), why do you lay hands on each other, why do you revenge yourselves? warum legt ihr Hand an einander, warum braucht ihr Selbsthilfe, warum rächt ihr euch?

yagudo. (Am. *yaguto.*) *n.* s. ox. day-labourer who gets nothing of the produce of the soil but only the stipulated rewards for his services; it is to be distinguished from *qiʿe.* (see *qiʿa̍*); Taglöhner, der nichts vom Ertrag der Ernte sondern nur den ausgedungenen Lohn erhält, verschieden von *qiʿe,* vgl. unter *qiʿa̍.*

yada. **1.** px. and *yada̍.* (*-awa*) **2.** to think, mean; denken, meinen, glauben. — **2.** to recollect; sich erinnern. — **3.** to long for; sich sehnen.

yada. n. s. ox. and *yado. n.* ox. thought; Gedanke. — **2.** recollection; Erinnerung. — **3.** longing, violent desire; Sehnsucht, Verlangen. — *yado kuza,* lit. to gather thoughts; Gedanken sammeln; i. e. to meditate, deliberate; sich besinnen, überlegen.

II. *yadatshiza.* **2.** px. to make or cause to think, to remind; denken machen, erinnern, trans.

yaba. **1.** px. and especially

II. *yabaḍa.* **1.** ppx. to rise, mount, to ascend; steigen, hinaufsteigen, hinaufklettern. — *farta yabaḍa,* to go on horse-back; reiten.

yabi. n. s. ox. riding; das Reiten. — *ati farta yabi bekta?* knowst thou to go on horse-back? kannst du reiten?

III. *yabziza.* **2.** px. to make or cause to mount; steigen lassen.

yabu. adj. ox. close, dense, thick; dick, dicht. (Am. *yapu.*)

yara. **1.** px. and

II. *yaraḍa.* **1.** ppx. to be disagreeable, to dislike; unangenehm, lästig, überdrüssig sein, nicht gefallen. Aman said: „to grow old, become decrepit; alt, gebrechlich werden", and quoted the subst. *yartu,* old woman; alte Frau, but I think he confounds the word with *dyara, dyarti* which is the more probable as he says also *yekara* instead of *dyekara* – a circumstance which proves the great softness of the consonant *dy.*

yarimo. n. s. ox. (Aman instead of *zirna* which is unknown to him) time; Zeit. *yarimon bona kana darbe,* summer time is over; die Sommerszeit ist vorüber.

yeʿiro. n. s. ox. Bot.?

yomi and *yomu.* px. (Ag. abbr. *yom* and *yo.* Am. *yenu.* px. conj. temp. all these forms being doubtless taken from the Arabic يوم,

day; Tag) when, at what time; wann? zu welcher Zeit? *yomi d'ufta?* when comest thou? wann kommst du? — 2. conj. when, as, since, after; als, da wenn, nachdem. cum indicat. *yomi kami?* how often? wie oft?

w.

wa. indefin. pron. something, anything; etwas. Intens. *watu* (*wat͡s*). Diminutive form: *wayo. wayo t'inoz'i atch' hicne*, we went a little further; wir gingen von dort ein („kleines Etwas") wenig weiter. — *wanko, wanke, wanza, wanz'i* etc. etc. Acc. *wako, wake, waza* etc., mine, thine etc.; das Meine, das Deine, das Seine etc. *wankoti na bultshi*, let me live on mine (fortune); lass mich von dem Meinigen leben (aus einem Gebete). — Thence probably:

wae. n. s. ox. fate, destiny, lot; Schicksal, Loos. *nu waekeña dudubaneti boñe*, we talked of our destiny and wept; wir sprachen von unserem Schicksal und weinten. (Biogr. von Akafed'e.)

wai. n. s. ox. (perhaps also from *wa.*) *aka waiti*, as fast as possible; wie etwas, i. e. so sehr, so stark als möglich, zum Ausdruck des Ueberschwänglichen. *aka waiti robera*, it rained as fast as possible; es regnete entsetzlich. This it the only word in which the language seems to have endeavoured to express the comparative or superlative degree with one word, in all other cases the gradation being made by postpositions; es ist dies das einzige Wort das mir vorkam, worin das Streben der Sprache sichtbar ist, eine Steigerung unmittelbar auszudrücken, während sie sonst immer durch Postpositionen gemacht ist, wie z. B. in der sprüchwörtlichen Frage: *hodjadz'u wayo mo tau wai?* is it better to work or to be idle? ist es besser zu arbeiten oder müssig zu gehen?

wakad'a. 1. px. to deny, verweigern, abschlagen. (Am. to ask alms, to mendicate; betteln.)

waca. (*wac͡s.*) nom. *wacni*, s. px. heaven, sky; Himmel, Firmament. — 2. God; Gott; usually with the diminutive syllable *-ayo*: *Wacayo*, lieber Gott! — 3. an epoch or period of time; ein Zeitraum, Zeitabschnitt. Probably the word *woca*, year, which Aman

quoted, is the same; wahrscheinlich ist Amans *woca*, Jahr, dasselbe Wort; *barra* kennt er nicht.

wacara. 1. px. to make sharp, acute, to sharpen; spitzig machen, schärfen. Probably related to *cara* in spite of the prefix: *wa-*.

wacara. i. s. px. mill-stone; Mahlstein.

wacara. n. s. ox. (only distinguished by the accent) the stone by which the mill-stone is sharpened or made rough; der Schärfstein, womit der Mahlstein rauh gemacht wird, wenn er abgenutzt ist.

wacayo. inv. s. px. God; Gott. see *waca.*

watcha. 1. px. to chirp, sing (of birds); zwitschern, singen (von Vögeln). — 2. to be angry, to talk with anger; ärgerlich, zornig sein, im Zorn reden, schimpfen, toben.

watchila. 1. ppx. to be loquacious; geschwätzig sein. — 2. to be angry, ireful, to scold, upbraid, chide; keifen, zanken.

watchidi. n. s. ox. a great dish; Schüssel. — 2. scull; Hirnschale. (Am. *wotchidi.*)

wadjin. (*wadjini.*) Am. *wodjin.* adv. postp. ox. with; mit. — *wal wadjin* resp. *wol wodjin*, together; miteinander, zusammen; *wal* resp. *wol* is often omitted.

wadjo. (Am. *watcho.*) *n.* s. ox. the name of a subdivision in the sect of the *Boranna*-Gallas, (Aman belongs to it); eine Unterabtheilung in der Secte der *Boranna*-Galla, zu der auch Aman gehört.

wataḍara. i. s. px. soldier; Soldat. Amh.

wateza. (Am. *woteza, wodeza*) *fni.* s. ox. a tree which is said to be worshiped by the Gallas, the Wanzey of Bruce, see Bruce App. p. 54; der angeblich von den Galla als göttlich verehrte, in der That aber nur zum Cultus benützte Baum Wanzey des Bruce, vgl. App. p. 54. see also *meeça* and *makaniza.* — 2. a Galla-tribe in the neighbourhood of *Hamb*^{u}; ein *Hamb*^{u} benachbarter Galla-Stamm, nach dem Baume benannt.

wada. 1. px. to roast, toast, fry; braten. — *fon wadi*, roast-meat; gebratenes Fleisch, Braten.

wadabadji. n. s. px. (Am. *wodabadji.*) the name of a month, probably the 3^{d}; Name eines Monats, wahrscheinlich des dritten.

wadaro. n. s. ox. rope, cord; Strick, Seil.

wadwada. 1. px. (Am. *watwata.*) to beg pardon, forgiveness; um Pardon, Verzeihung bitten. — 2. to lament, deplore; klagen, beklagen.

waya. n. s. ox. (Am. *woya.*) under-garment, shirt; Unterkleid, Hemd. — 2. clothes in general; allg. Kleidung, Anzug.

wayo. interj. px. ah, oh, for expressing pain; ah, ach, wehe! Ausruf zum Ausdruck des Schmerzes.

waw. (*wau.*) adv. interj. negat. no; nein.

waraba. 1. px. (Am. *woraba.*) to fetch, to draw water; Wasser holen, schöpfen.

II. *warabad'a.* 1. ppx. idem.

warabeza. i. s. ox. (Am. *worabeza.*) hyena; Hyäne.

warana. 1. px. (Am. *worana.*) to prick, sting, pierce; stechen, durchbohren.

warana. i. s. px. spear, lance; Spiess, Lanze.

ware. n. s. ox. glory, fame, rumour; Ruhm, Ruf. — 2. esteem, reverence, attention, regard; Gefühl für grosse Thaten, Achtung, wenigstens scheint diese subjective Bedeutung in dem Worte zu liegen nach dem Liede:

Zila zimalan yaba,
Zimali damen' cabu; —
Zila gandaran gala
Gandatu waren' cabu.

lit. Invain I get upon a reed
A reed has no branches;
Invain I return to town,
The town has no feeling for great deeds.

(Complaint of a returning warrior.)

wörtl. Umsonst steige ich am Rohr hinan,
Das Rohr hat keinen Ast; —
Umsonst kehre ich zur Stadt zurück,
Die Stadt hat kein Gefühl für Ruhm.

(Klage eines siegreich heimkehrenden Kriegers über seine Mitbürger.)

ware. n. s. ox. the name of a certain part of the day between *dirama* and *oba* — from about 9 till 10 o'clock; ein besonderer Zeitabschnitt des Tages zwischen *dirama* und *oba,* etwa 9—10 Uhr. *ware korate,* still more accurately between *ware* and *oba;* noch eine Zeitbestimmung vor *oba.* — 2. a male name; ein männlicher Name.

wari. n. s. ox. the same time in the night; dieselbe Zeit bei Nacht.

warega. 1. px. (Am. *worega.*) to vow, promise; geloben, versprechen.

warega. ni. s. px. vow, promise; Gelübde, Versprechen. — 2. the granting of a promise; Gewährung des Versprechens.

warera. 1. px. (Am. *worera.*) to shun, to be afraid of, to be or become shy; scheu, wild werden.

III. *warerza.* 1. px. to make shy, to frighten away, to terrify; aufscheuchen, aufschrecken. — 2. to grieve, mortify; kränken, beleidigen.

wari. n. s. ox. see *ware.*

warqe. n. s. ox. Amh. WORK, gold; Gold.

warri. i. s. ox. (Am. *worra.*) race, family; Stamm, Familie. — *warra moga,* the extreme tribe, boundary-tribe; der äusserste Stamm, Grenz-Stamm, der zunächst der feindlichen Grenze wohnende Stamm.

warra-lami. n. s. ox. lit. family and relation; Familie und Verwandtschaft, i. e. weapons; Waffen.

warza. n. s. ox. sister-in-law; Schwägerin.

wal. (*wali*) Am. *wol* (*woli*) recipr. pron. alternately, each other; gegenseitig, einer den andern. *wali lolani,* they fought together; sie fochten miteinander.

Compounds:

walaka. n. s. ox. middle, midst; Mitte, wahrscheinlich eine Zusammensetzung aus *wali* und der Vergleichungs-Partikel *aka,* wie, gleichwie. — *walaka, walakati,* going on by degrees; in Absätzen fortlaufend, e. g. *duman aka zimalati, walaka walakati d'uka caba,* the tape-worm is like a reed, here and there it has limbs; der Bandwurm gleicht einem Rohr, er hat fortlaufend, einmal ums andere, Glieder. *walaka fadjafad'a,* to sew mixed grains; durcheinander säen, vermischtes Getreide säen. *karra walaka gae,* lit. the half of the way was approached; die Hälfte des Weges war genaht, i. e. in the midst of the way or journey, half-way; halbwegs, mitten auf dem Wege.

walanzo. n. s. ox. a compound of *wali* and the III. f. of *ana* (to be connected, to hang on; verbunden sein, anhängen. — III. f. *anza,* to make hang upon; hängen trans.) struggling, wrestling-match; Ringen, Ringkampf.

walkeza. adv. px. amidst; mitten, comp. with the postpos. *keza*, in; in.

walawala. and *wazawaza.* 1. ppx. to swarm; wimmeln (von einem Ameisenhaufen oder wenn viele Menschen durcheinander laufen.) *walawale* and *wazawaze* are used adverbially.

walawdjin. adv. ox. together; miteinander.

walala. 1. px. (Am. *wolala.*) perhaps also a compound of *wali*, to go astray, to lose one's way; sich verirren, den Weg verlieren. — 2. to be puzzled, to be mistaken, deceived; irren, das Rechte verfehlen. — 3. to forget, to know no more; aus dem Gedächtniss verlieren, nicht mehr kennen. *atchi hicne lufa walale*, from there (lit. there we advanced) the country was unknown to me; von dort an kannte ich die Gegend nicht mehr.

walale. n. s. ox. a great upper-garment, a cloak of yellow colour (so wide that one „loses one's self" in it); männliches Oberkleid, mantelartig, gleich dem *bagalla* aber gelb — der Name wohl wegen der Weite: man kann sich darin „verirren."

walu. n. s. ox. a great shwal worn by women over the *handabo* and tied by a *hirma* (scarf) round the waist by which a sinus is formed like that of the Roman toga in which they bear their children; ein grosses Tuch, mit einer *hirma* (Schärpe) um den Leib gebunden, wodurch ein dem römischen ähnlicher Sinus gebildet wird, in welchem die Frauen ihre Kinder tragen.

wama. 1. px. to call; rufen.

II. *wamada.* 1. ppx. to call for one's self, i. e. to call for assistance; für oder zu sich rufen, zu Hilfe rufen.

III. *wamziza.* 2. px. to cause to call; rufen lassen, machen dass einer ruft.

wami. n. s. ox. auxiliary-troops; Hilfstruppen.

wani. n. s. ox. (Ag. and Am. *weni.*) a species of monkey the tail of which is worn on the shield as a very valuable ornament; eine Affenart, deren Schwanz als Zierde des Schildes gebraucht wird.

wandja. n. s. ox. a drinking-horn with ornaments and a prop; Trinkgefäss von zierlicher Arbeit aus Horn mit einem Untersatz.

wandjo. n. s. ox. (Am. instead of *gamba*) yoke; Joch.

wazawaza. 1. ppx. see *walawala.*

wazaza. i. s. px. (Am. *woçaza*) a bier upon which dead bodies are carried to the grave; die Bahre, auf welcher der Todte zu

Grabe getragen wird. (Aman: „it is said of any thing which is carried on the shoulders; von Allem gesagt, was auf der Schulter getragen wird", also überhaupt: Tragbahre.)

waz'awaz'a. 1. *v* 1 *v* 1. to flatter, caress; schmeicheln.

waz'awaz'tu. n. s. ox. flatterer, coaxer; Schmeichler, Schwätzer, zudringlicher Mensch.

weta. 1. px. (Am. *weda*) and especially:

III. *wetiza.* 2. ppx. to sing; singen.

wetu. (*wedu.*) *n.* s. ox. song; Gesang, Lied.

wezo. n. s. ox. a plaited pitcher with a cover; geflochtener Krug mit einem Deckel von *migira.* — 2. a measure; als Mass gebraucht, etwa unser Metzen.

wirigad'a. 1. ppx. (Am. *wurigad'a.*) to be in agony; im Todeskampfe sein. — 2. to be restlessly agitated during the night time; sich bei Nacht unruhig hin und her werfen, in Unruhe sein.

wile. n. s. ox. (Am. *wule.*) goblet used in sacrifices; Trinkgefäss, Becher aus Kürbiss, verziert, bes. bei Opfern gebraucht; gew. *wile dibayu.*

woga. (*woca.*) *n.* s. ox. (Am. instead of *barra*) year; Jahr. I think it is the same as *waca* which see.

wofana. i. s. ox. a young ox, somewhat elder than *gorba;* junger Ochse etwas älter als *gorba.*

worabeza. i. s. px. hyena; Hyäne. (Ak. *warabeza.*)

worabo. n. s. ox. (Ak. *warabo*) no doubt the root of the foregoing: rhinoceros; Nashorn.

woro. n. s. ox. roof; Dach, instead of *banti.*

wongo. n. s. ox. wild cat; wilde Katze, vielleicht Luchs.

woxila. i. s. ox. (*waxila.*) uncle, father's brother; Onkel von väterlicher Seite. (Am.)

wol - wolanzo etc. see *wal.*

wolenzu. n. s. ox. Bot.?

wondabio. n. s. ox. Bot.?

wuyi. conj. temp. (Aga instead of *oto* or *ho*) when, since; als, da (von der Zeit.)

r.

rako. adj. ox. narrow, small, inconvenient; eng, schmal, unbequem.

rakad'a. 1. ppx. to be narrow; eng sein. — 2. to be in difficulty, to be embarrassed, in need; in Noth, Verlegenheit sein.

rako. *n.* s. ox. the cow which is slaughtered at nuptials; das Stück Vich, das bei der Feier einer Hochzeit geschlachtet wird.

raga. 1. px. to relate tales, tell stories; Mährchen erzählen.

raga. *n.* s. ox. (Am. *radji.* *n.* ox. which see) tale, story, fable; Mährchen, Erzählung. — *rago rag!* sind die Worte der Kinder womit sie zum Erzählen auffordern, analog dem *hipo hip!* vgl.

ratã. (*-awa*) 2. to be benumbed, torpid (by rain or cold); erstarrt, unbehilflich sein, bes. von Regen oder Kälte. — 2. to be idle, lazy, inactive; faul, träge, unthätig sein.

III. *rateza.* 2. px. to make torpid etc.; unbehilflich faul, etc. machen.

ratsha. *i.* s. px. frog; Frosch.

ratshe. *n.* s. ox. the fruit of *tabagule* (a sort of cucurbita) when grown oblong, circumstance which increases its value; die Frucht von *tabagule*, einer Kürbiss- oder Melonen-Art, wenn sie oval geworden ist, wodurch sie im Werthe steigt.

radjada. *i.* s. px. sour-dough, leaven; Sauerteig.

radji. *n.* s. ox. (according to Aman derived from *raga*) story-teller, fore-teller, buffoon, conjurer; Gaukler, Wahrsager, kurz einer von den vielen Arten von Betrügern, die unter dem Scheine höherer Kenntniss das Volk bethören.

radjitsha. *i.* s. px. abusive word; als Schimpfwort gebraucht.

rad'a. *i.* (Am. *rada.* nom. *rani.*) s. px. a cow two years old; junge zweijährige Kuh.

rafa. 1. px. to sleep; schlafen.

rafiti. *n.* s. ox. sleep, slumber; Schlaf, Schlummer. *rafiti dayi damage*, he awoke from sleep; er ist vom Schlafe aufgewacht.

rafama. 1. ppx. (the passive of the III. f. of *rã*, see *raza*) to be allarmed; in Unruhe, Bestürzung sein.

rafu. *n.* s. ox. vegetables of any sort; Gemüse allg.

rawad'a. 1. ppx. to finish, accomplish, to cease; beendigen, aufhören. — 2. to make ready, to prepare; vollenden, fertig machen. *hudjinko rawamera*, my work is finished; meine Arbeit ist beendigt.

rarâ. (*-aa*) 1. to hang, to be suspended; hangen. — 2. to be occupied with business; sehr beschäftigt sein.

II. *rarad'a.* 1. px. idem. — 2. to doubt, to be embarrassed; zweifeln, in Verlegenheit sein.

III. *raraza.* 2. px. to hang up, to suspend a thing in such a manner that it does not touch any thing else, see *faniza* under *fana;* aufhängen, aber frei in die Luft, so dass der aufgehängte Gegenstand keine Wand oder sonst etwas berührt, verschieden von *faniza*, vgl. unter *fana.* — 2. to embarrass, to bring at a loss; in Verlegenheit setzen, Zweifel erregen.

rare. *n.* s. ox. bog, fen, slough; Sumpf, Morast.

raro. *n.* s. ox. fell, hide, skin; Fell, Haut. — *raro reeꞓ*, goat-skin; Ziegenfell. — 2. *κατ' ἐξ.* saddle-cloth, being commonly made of a goat-skin; Satteldecke, da diese gewöhnlich aus einem Ziegenfell besteht.

ramatchi. *n.* s. ox. (Am. instead of *dara*) ashes; Asche.

ramo. *n.* s. ox. worm; Wurm.

randa. *i.* s. px. edge, border, brink; Rand (auffallender Gleichlaut). — 2. balk, a ridge of land left unploughed and covered with grass; Rain zwischen zwei Feldern. — 3. hill; Hügel. — 4. slope, declivity; Abhang, Niederung. — *randa* is also used as an adjective or even as a verb: *lafti Godjam kuni randa*, the country of *Godjam* is hilly, mountainous; die Gegend von *Godjam* ist bergig, steil.

raza. 2. px. (properly the III. f. of an unused root *rà*, the signification of which, if it occurs, must be: to be in motion, restless; in Unruhe, Bewegung sein) — to move to and fro, to shake; hin und her bewegen, schütteln, schaukeln, espec. *roo raza*, to shake the churn; das Butterfass hin und her schwingen, thence: to make butter; Butter bereiten.

rafama. 1. ppx. the passive of *raza*: to be allarmed, restless; in Unruhe, Angst, Aufregung sein. Aga: *garakoleza guda biçan na rafame*, lit. in my heart the water was in great motion; in meiner Brust war das Wasser in grosser Bewegung, i. e. I was in great anxiety, in great distress; ich war in grosser Angst und Sorge, musste viel weinen.

retshi. *n.* s. ox. Bot. ?

reeꞓ. *n.* s. ox. plur. *rooda* or *rooni*, goat; Ziege. — *ilma reeꞓ*, young goat; Zicklein. — Aman said instead of *reeꞓ*: *reti*, which as

to the form is the femin. of *reeʃ. korma reti*, he-goat; Ziegenbock. — Instead of *rooni* or *rooda* there also occurs the abbrev. form *roo;* and as the churns are made of goat-leather, no doubt *reeʃ* is the root of *roo*, churn; der Umstand, dass die Gefässe, in denen die Galla ihre Butter bereiten ziegenlederne Schläuche sind, scheint zu beweisen, dass *roo*, das Butterfass, obiges *reeʃ* zum Stamme hat.

réfa. i. s. px. a dead body; Leichnam.

réfa. adj. px. very ill; sehr krank, todtkrank, halbtodt.

riga. 1. px. to scratch, scrape, rub, pick; kratzen, jucken. see *ririd'a.*

rigidja. i. s. ox. bridge, narrow bridge; Brücke, Steg. see *nora.*

rifad'a. 1. ppx. to frighten, to be afraid; erschrecken, sich fürchten, vielleicht verdorben aus *birʃefad'a*, vgl.

rifenza. i. s. px. hair; Haar, Kopfhaar.

ribu. n. s. px, sinew, tendon, nerve, string, band, ribbon (made of the guts of goats); Sehne, Saite (aus Gedärmen), Band, Schnur.

ririd'a. 1. ppx. to scrape, rub, itch; reiben, jucken, trans. *d'ugda na riri*, rub my neck; kratze mir den Rücken.

rirma. i. s. px. a worm which is found in dead bodies or cheese, maggot; Wurm an todten Körpern oder Käse, Made.

rimeza. 2. ppx. to be big with young, to be pregnant (said only of animals); trächtig sein (von Thieren.)

roo. n. s. ox. churn; Butterfass etc. see *reeʃ.*

roga. adj. ox. oblique, wry; schief, espec. of sharp instruments. *cotun maraza roga caba*, the plough-man holds the plough-share obliquely (in order to cut into the earth); der Pflüger hält die Pflugschar schief, so dass die Schneide angreift.

roga. n. s. ox. back of a knife; der Rücken des Messers oder anderer schneidender Instrumente.

rogoma. 1. ppx. to tremble, shake, shiver; zittern, beben. — 2. to be afraid; sich fürchten.

III. *rogomza.* 1. px. to frighten, to terrify, strike with terror; erschrecken, Furcht einjagen.

rogomza. i. px.? or *n.* ox. a disease, probably a kind of fever; eine Krankheit, wahrscheinlich eine Art Fieber.

V. *rogomziza.* 2. px. to make frighten, to cause to terrify; erschrecken lassen etc.

roba. 1. px. to rain, usually compounded with *wacayo,* heaven or *bokà,* rain; regnen, gewöhnl. verbunden mit *wacayo,* Himmel oder *bokà,* Regen. *Wacayo* (*bokeñi*) *roba,* it rains; es regnet.

III. *robziza.* 2. to cause to rain; regnen lassen, regnen machen. *Wacayo robzize mid'an nu marge,* God let it rain and the fruit did grow; Gott liess regnen und die Frucht ist uns gewachsen.

robale. n. s. ox. the 3d tribe of the Gallas respecting their claim to circumcision; der dritte Stamm der Galla hinsichtlich der Rangordnung bei der Beschneidung.

robi. n. s. ox. hippopotamus; Nilpferd, Flusspferd.

robda. n. s. ox. ornament for the arm, made of valuable pearls; weiblicher Armschmuck von werthvollen Perlen.

roriza. 2. ppx. to be foolish, silly, absurd; thöricht, albern, verrückt sein. Perhaps it is corrupted from *koriza* or vice versa.

rukuta. 1. ppx. infin. *rukutz'u,* to beat, dash, strike, thrust, knock; schlagen, stossen, prügeln.

ruga. 1. px. to stir or poke the fire; schüren, nachschüren (Feuer.)

ruga. n. s. ox. a piece of wood to poke the fire with; ein Stück Holz zum Nachschüren.

rufa. i. s. px. a garment worn by women, striped blue and red; Frauenkleid, ein grosses Tuch, blau und roth gestreift, zum Schutz gegen die Kälte. — 2. a female name; ein weiblicher Name.

rumidja. n. s. ox. Ornith. Cypactus barbatus.

l.

lakã'. (*-awa*) 2. to count, number; zählen. *lonke hillakaini,* do not number thy cattle; zähle dein Vieh nicht! — weil dies Unglück bringt nach dem Aberglauben der Galla.

lakiza. 2. ppx. (the III. f. of an unknown root) to leave off, to release; los lassen, frei lassen. — 2. to relict; liegen lassen, zurücklassen. — 3. to omit, neglect; unterlassen, vernachlässigen. — 4. to spare; verschonen, pardonniren.

laku. n. s. ox. twins; Zwilling.

laca. 1. px. (Am.) to dip in, to grease; eintunken, bestreichen, beschmieren.

laga. ni. s. px. river; Fluss, perhaps also: valley; Thal.

laga. n. s. ox. frenulum linguae; Zungenbändchen. — 2. uvula; Zäpfchen am weichen Gaumen.

laga. 1. px. and especially:

II. *lagad'a.* 1. ppx. to disaccustom, to wean; abgewöhnen.

lagu. n. s. ox. disaccustom; Abgewöhnung.

latshanu. num. ox. two together, both; zu zweien, beide, see *lama.*

lata. 1. px. to sprout, germinate; sprossen, treiben (von Gewächsen.)

latu. n. s. ox. flower; Blume. (contradicted by Aman who only admits of: shoot, sprout; Schössling, Sprössling.)

lad'a. 1. px. to give food to, to entertain, nourish; speisen, zu essen geben.

III. *ladz'iza.* 2. ppx. to cause to feed; speisen lassen, füttern lassen.

lafa. ti. s. px. earth; Erde. — 2. field; Acker. — *aba lafa,* lit. father, i. e. proprietor of the field; Vater, Herr des Feldes.

lafo. n. s. ox. foot-man, infantry; Fussvolk, Infanterie.

Phr. *lafa bue,* lit. he fell on the earth; er fiel auf die Erde, i. e. he is liberated, free; er ist frei. — *lafa d'ae,* lit. he beat the earth; er schlug die Erde, i. e. he fell on his knees; er fiel auf die Kniee, fiel zu Füssen als Bittender. — *lafa kaetan - kateti - kaeti - kaneti* etc. lit. I, thou, he, we etc. rising from the earth; ich, du, er, wir etc. von der Erde aufstehend, in the sense: to no purpose, in vain; umsonst, ohne Grund. — *lafa dyala,* lit. under the earth; unter der Erde, i. e. at first; zuerst. see *dyal-caba* under *caba.*

lafa. 1. px. to be soft, tender; weich sein. — 2. to be good, easily affected, merciful, pitiful; gütig, liebevoll, barmherzig, mild sein. — 3. to be cheap; wohlfeil sein.

lafa. adj. px. soft, good, cheap; weich, gütig, wohlfeil. *gati lafad'a,* the price is low; der Preis ist niedrig.

II. *lafad'a.* 1. px. the same as the root.

III. *lafiza.* 1. ppx. to soak, to steep, and in the trop. sense: to soften; einweichen, erweichen, auch im trop. Sinne: erweichen.

lafafa. 1. ppx. to calumniate, to back-bite; verläumden, verplaudern, verschwätzen.

lafaflu and *lafafludatu. n.* s. ox. and px. calumniator, back-biter, tale-bearer; Verläumder, Ohrenbläser.

lafe. n. s. ox. bone; Bein, Knochen. — *lafe arba,* lit. bone of an elephant; Elephantenbein, i. e. ivory; Elfenbein.

lafto. *n.* s. ox. a tree which is consecrated to the worship of the Gallas, perhaps synonymous to *wateza* (Wanzey, Bruce.); ein dem Cultus der Galla geweihter Baum, vielleicht derselbe wie *wateza.* vgl.

labã. (*-awa*) 2. to become tired, weary, weak, to faint away; matt, kraftlos werden, Anstrengungen erliegen. — 2. to be in agony; im Todeskampfe liegen.

lalabã. 2. Intens. idem.

labe. *n.* s. ox. stomach; Magen. *labenko na d'ukuba,* I have pain in the stomach; ich habe Magenschmerzen.

lablaba. 1. ppx. to speak in public, to deliver a speech; öffentlich sprechen, eine Rede halten vor der Volksversammlung.

labzi. *n.* s. ox. messenger, ambassador, herald; Gesandter, Herold, Bote. — 2. (Am.) command, order, law; Befehl, Gesetz.

lala. 1. px. and

II. *lalad'a.* 1. ppx. to burn, pinch; brennen, beissen in Folge von Berührung ätzender, stechender Gegenstände, Brennesseln etc.

laleza. *n.* s. ox. a species of nettle; eine Brennessel-Art.

lalu. *n.* ox. a substantive made of this verb, the form of which as well as the foregoing seems to prove that the root must be *lalã* (*lalawa*); ein Substantiv, dessen Form ebenso wie jene von *laleza* darauf hindeutet, dass ihr gemeinschaftliches Wurzelwort *lalã* (*lalawa*) sein müsse.

lama. num. px. two; zwei. — 2. twice; zweimal. There is also formed a verb of this word:

lamefad'a. 1. ppx. to double. *ani ama lamefad'ufan adema,* I shall do it, see him, hear it again etc. in short, it expresses the repetition of what the foregoing verb means; verdoppeln, wieder thun, wieder sehen, wieder hören, kurz es drückt die Wiederholung der in dem ihm vorangehenden Verbo angedeuteten Handlung etc. aus. Dieselbe Form findet sich auch bei anderen Zahlen: *zadafad'a, z'anifad'a* etc. see Gram. num. 215. 2.

latshanu. social number, ox. two together, both; zu zweien, beide. Gram. num. 209.

lami. *n.* s. ox. relation, relative, kinsman; der Verwandte, bes. Stammverwandte. *warra - lami,* weapons; Waffen, lit. family and relation; Familie und Verwandtschaft.

-le. adv. affix: also, too; auch. *inile akana,* he likewise; er desgleichen. — 2. with the conj. *oto* in affirmative sentences: al-

though; obgleich. *oton ani d'ébod'ele lafan' kau;* although I am thirsty I rise not from the ground; obwohl ich durstig bin, stehe ich (doch) nicht von der Erde auf. — Very often *-le* hangs immediately on the conjunction *oto*; sehr oft hängt *-le* unmittelbar an der Conjunction *oto. ototen' gudan' cabu bulton nati garid'a,* although I have not a large fortune, (lit.) life is (nevertheless) precious to me; obgleich ich kein grosses Vermögen habe, ist das Leben (doch) schön für mich, (habe ich doch genug zum Leben.)

ledjiza. 2. ppx. (*letshiza?*) to adjust, to teach, to use, habituate, to break in, to dress; gewöhnen, abrichten, zähmen, zureiten.

léle. n. s. ox. (Am. *lale. n.* ox.) dirt, soil, espec. that which is found in tabacco-pipes; Schmutz, Koth, Unreinigkeit, besonders jene, die sich bei langem Gebrauch in Tabakpfeifen ansetzt.

lemata. ni. s. ox. table made of fruits, for instance cones of fir; Tisch aus Früchten gemacht, wie bei uns aus Tannenzapfen.

lemana. i. s. ox. Bot.?

lenza. n. s. ox. a sort of grass, (Gesh el Aube. see Bruce App.); eine Art Gras, das die Eigenschaft besitzen soll, Kühe versiechen zu machen.

Wetu: *Lenzan lon guza*
Bia garati;
D'enzan lon buza
Iya nafati.

lit. *Lenza* causes cattle to dry up
On the mountain;
Flight exposes cattle
To screams of desperation.

wörtl. *Lenza* macht das Vieh versiechen
Auf den Bergen;
Flucht gibt das Vieh preis
Dem Schrei der Verzweiflung.

ligimza. 1. px. (III. f. of an unfound root *ligima*) to gulp down, to swallow; hinabschlucken, verschlingen.

ligimzitu. n. s. ox. (Am. *ligimza. n.* ox.) throat; Schlund, Rachen.

liqi. n. s. ox. loan; Darlehen. — 2. the obligation, claim which arises from it; die aus einem Darlehen entstehende Verbindlichkeit, Schuldforderung.

liqeza. 2. px. to lend; leihen ein Darlehen geben.

litʳa. 1. px. to sink under water, to go to the bottom; untersinken, zu Boden gehen. — 2. to set (of the sun); untergehen (von Himmelskörpern). — 3. to disappear by going into a forest or so; verschwinden durch das Hineingehen in etwas. *tchakati litʳe,* he disappeared in the forest; er verschwand im Walde.

libi. *n.* s. ox. (Am. *lipi.*) gleam, glance, look; Blick. — *idya libi,* lit. glance of the eye, moment, a short time; wörtl. Blick des Auges, ganz unser: Augenblick, eine kurze Zeit. *ani libidanan iza argeʳ* I saw him a moment; ich sah ihn einen Augenblick.

libiti. ox. used adverbially: a short time; kurze Zeit, ein Bisschen.

lilmo. *n.* s. ox. needle; Nadel.

lima. *i.* (*n.*?) s. ox. (px. ?) Bot.?

lindedo. *n.* s. ox. (Aman. *leˇtʳetʳo.*) Bot. ?

loa. 1. px. to creep, crawl; kriechen, auf dem Boden kriechen.

III. *loza.* 2. px. to make creep, to put or push any thing in another; kriechen lassen, hineinkriechen lassen, hineinstecken, einen Gegenstand in den andern hineinschieben.

locadʾa. 1. ppx. (Am. *locadʾa.*) to hesitate in speaking, to stammer; mit der Zunge anstossen, undeutlich sprechen.

lotchaˇ. (*-awa*) 2. to be long and narrow at once; langgestreckt aber dabei schmal sein, schlank und dünn.

lotche. adj. ox. tall; schlank.

lotcho. *n.* s. ox. lizard; Eidechse.

loti. *n.* s. ox. pendant, ear-ring, an ornament worn in the ear, consisting of several small chains with little balls, made of gold or silver, and won by an exploit; ein Ohrgehäng bestehend aus mehreren Kettchen mit kleinen Kügelchen, nur von Gold oder Silber — Lohn und Auszeichnung für eine Heldenthat. Es kommt oft in Gebeten und Liedern vor. *gurrakoti loti rarazi,* hang the *loti* in my ear; hänge das *loti* in mein Ohr.

lola. 1. px. to fight, combat; streiten, kämpfen, Krieg führen (mit Mund und Hand.) — *lola kuta,* lit. to cut off the combat; den Streit abschneiden, i. e. to finish the fight, to make peace; den Streit beendigen, Friede machen.

lolaᶜ. *n.* s. ox. rivulet; kleiner Fluss, Bach. — 2. ditch, trench like *yaa;* Graben, Furche zwischen zwei Beeten, so dass das Regenwasser ablaufen kann.

lole. *n.* s. ox. servant; officer; Bedienter, Diener, Knecht. (Am.)

lolla. 1. px. to move backwards and forewards, intr. to wave, waver (of water and trees); schwanken, sich hin und her bewegen, wogen (vom Wasser und Bäumen). — 2. to rinse (glasses, linen etc.); schwänken, ausschwanken. Perhaps *lola*ᶜ is to be placed here.

II. *lolloza.* 2. px. (Am. *lolloza.*) to move backwards and forewards, trans. to cause to wave; hin und her schaukeln, peitschen, in Unruhe bringen.

lon. (loni.) s. plur. tant. masc. cattle; Vieh: allg. vergl. die besonderen Ausdrücke:

masc. *tshabi*; *djibitcha; wofana; godyio; korma; ulfin; zanga.*

fem. *tshabi; radʹa; goromza; zaa; dulatcha.*

luka. 1. px. to bail, to give security; Bürge sein, bürgen, Gewähr, Sicherheit leisten.

luka. ni. s. px. bail, surety; Bürge. (Am. friend; Freund, Beistand.)

luka. n. s. ox. (Akaf. *luga.*) leg, thigh; Schenkel, dickes Bein.

lucã. (*-awa*) 2. to strip off the hairs of a skin, to prepare raw hides or skins, to dress; die Haare von der Haut abstreifen, gerben. — 2. to be forgetful, confuse; vergesslich sein. *ano yon dubadʹzʹu fedʹe huntuma lucã*, whenever I intend to speak, all is wiped away, i. e. nothing comes into my mind; wenn ich sprechen will, ist mir Alles weggewischt, fällt mir nichts ein, bleibe ich stecken.

III. *luqiza.* 2. ppx. (if not confounded with *bugiza*; — Aman strongly authorized it) to draw out, to pull out; herausziehen, herausreissen (z. B. Heu aus einem damit verstopften Loche.)

lucã. (*-awa*) 2. (or *lukâ. ?*) to go or walk softly, to creep, slink; leise gehen, schleichen.

luge. adj. ox. oval, oblong; länglich, oval, birnförmig.

lucuma. 1. ppx. to eat with closed mouth, to chew; mit geschlossenem Munde essen, kauen.

lucna. (Ak. *lugna.*) adj. px. timid, coward; feigherzig, feig.

luga. 1. px. to suck; saugen — to be distinguished from *hoda* which see; von *hoda* zu unterscheiden (vgl.). Aman erklärte *luga* so: „sich an einer Kuh oder Ziege selbst in den Mund melken, ohne dass man die Zitzen in den Mund bringt."

lugama. i. s. ppx. curb-bit of a bridle; Stange am Zaum.

lugo. n. s. ox. Polygonum salicifolium. H. P.

lutchã. (*-awa*) 2. lightly to lie one upon other (said of hairs or of grain which is bent by rain); schlicht liegen, eins aufs andere gelegt liegen (von Haaren und niedergeschlagenem Getreide.)

lutcha. adj. ox. plain, not curled, the contrary of *martu;* schlicht, ungelockt (von Haaren.)

luba. ni. s. px. the sexual parts of man; das männliche Glied, penis.

lubu. n. s. ox. life; Leben. — 2. soul; Seele, Herz. Aga: *ebo lubuti na kaani,* they put the spear upon my breast; sie setzten mir den Spiess auf die Brust, das Herz. *lubun laman dyirtu,* men live but once; man lebt nur einmal.

lumani. n. s. ox. the earth which remains on the plough-share; die an der Pflugschar hängen bleibende Erde, Scholle.

m.

makara. 1. ppx. to be busied, occupied, to be a man of business; beschäftigt sein, Geschäfte treiben.

makari. n. s. ox. business, employement, affair, concern. *makarinko gau gaera,* my business (approached) calls me; mein Geschäft (ist genaht) ruft mich. Possibly borrowed from the Amharic.

makaniza. fni. s. px. a tree consecrated to public worship; ein dem öffentlichen Gottesdienst geweihter Baum.

maca. 1. px. and especially

II. *macad'a.* 1. ppx. to go aside, to go away, to give way or make place; auf die Seite gehen, weggehen, Platz machen. *macad'u!* give way! Platz da!

maca. 1. px. to deceive; betrügen, hintergehen, wahrscheinlich dasselbe Wort wie das vorhergehende.

maca. n. s. ox. name; Name. — *maca fud'a,* lit. to take the name; den Namen nehmen, i. e. to speak evil of a person, to calumniate; übel von Jemand reden, verläumden.

maco. (Am. *moco.*) *n.* s. ox. a person who has the same name, namesake; Namensbruder. *ati macokoti,* du bist mein Namensbruder.

maczaño. n. s. ox. the last day but one of the week; der vorletzte Wochentag. In Gooderoo and Lofe it is called *tafno.*

maga. 1. px. to mingle, mix; mischen, vermengen, gewöhnl. mit *wal: wali maga.*

magadi. n. s. ox. a sorry old horse; altes krankes Pferd, Schindmähre.

magalã. (*-awa*) 2. to be brown; braun sein: (Am. to be green; grün sein.)

magald. adj. brown; braun, gelbbraun, nach Aman: grün.

magmaga. 1. px. to tell or make proverbs; Sprichwörter erzählen oder machen.

magmaga. ni. s. px. proverb; Sprichwort.

magzala. i. s. px. (Ag. *maozala.* Am. *mazcala.*) the spring-feast; Frühlingsfest, wahrscheinlich das Fest des heil. Michael, das durch ganz Abyssinien gefeiert wird.

matchã. (*-awa*) 2. to be inebriated, intoxicated; berauscht sein von Getränken.

matchi. n. s. ox. drunkenness, inebriation; Trunkenheit, Rausch.

matcharakza. 1. px. to crush by treading on, to tread down; zertreten, entzweitreten.

matchi. n. s. ox. sickle; Sichel.

matana. 1. ppx. compound of *mata* and *ana.* see *mata.*

mata. n. s. ox. head; Kopf, Haupt. — 2. leader, guide, master; Oberhaupt, Anführer, Herr. — 3. beginning, commencement, origin. *ini mata dubi gade,* he lost the head, i. e. the beginning of his speech; er hat den Kopf (Anfang) seiner Rede, den Faden, Zusammenhang verloren, ist aus dem Context gekommen. — 4. limit, boundary; Grenze. *mata tika,* the boundary of the pasture; Grenze der Weide. — *matakodif* (*matakankodif* and *matakankotidif*) *matakedif, matazadif* etc. lit. for the sake of my, thy, his etc. head; wegen meines, deines, seines etc. Kopfes, i. e. for my own, for thy, for his sake; meinet-, deinet-, seinetwegen u. s. f.

mata djabo, a species of *daguza;* eine Gattung *daguza.* vgl.

matana. 1. ppx. (a compound of *mata* and *ana*) to be connected with, to hang upon; verbunden sein, hängen. — 2. to draw near to, to join to, to fit close; sich enge anschliessen, gedrängt, in geschlossenen Reihen und Gliedern gehen.

matʿari. n. s. ox. thread; Zwirn.

matʿino. n. s. ox. white unleavened bread like the easter-cake of the Israelites; weisses ungesäuertes Brod wie die Osterkuchen der Juden.

mat'o. *n.* s. ox. chaff; Spreu = *habagi* und *tchidi.*

mada. *i.* s. ox. rest, remainder, sediment; Rest, Ueberbleibsel, Neige von einem Getränke. — 2. drip, drop; Tropfen.

mada. *n.* s. ox. spot, stain; Flecken. — 2. wound; Wunde. — 3. scar of a wound; Narbe.

madeza. 2. px. to wound; verwunden.

madako. adj. ox. foreign, strange, espec. said of cattle and goods: imported, introduced; fremd, bes. von Vieh und Waaren: eingeführt.

madi. *n.* s. ox. cheek; Wange.

madi. *n.* s. ox. meal, repast, dinner; Gastmahl. oder überh. Essen. *madirati hinkolfini,* do not laugh during dinner; lache nicht während des Essens. *Magm.*

mado. *n.* s. ox. (Am.) a cultivator of the soil, peasant, countryman; Feldarbeiter, Bauer, Landmann.

mado. *n.* s. ox. (Am. instead of *habagi*) chaff; Spreu.

maf. adv. why? warum? see *mali.*

mara. 1. px. to turn, to move in a circle; drehen, herumdrehen, im Kreise bewegen. *lafli na mara,* lit. the earth turns round me; die Erde dreht sich um mich herum, i. e. I am puzzled, confused; ich bin betäubt, verwirrt. — 2. to roll up, to wrap up; wickeln, ein- aufwickeln. — 3. to plait, fold; falten. — 4. to surround, to encompass; umgeben, umzingeln, einschliessen; but in this sense it is always constructed with *ira.* *Godazinif Gelint'on Hambora marani, Godazi* and *Gelint'o* encompassed *Hambo; Godazi* und *Gelint'o* umzingelten *Hambo.*

mari. *n.* s. ox. hedge, fence, wall; Umzäunung, Hecke, Mauer. — 2. brideman; Brautführer bei Hochzeiten.

marta. *n.* s. ox. ox. chain; Kette.

marto. *n.* s. ox. breeches, made of a cloth which is wound about the limbs; Beinkleider von einem Tuch gemacht, das um die Lenden gewickelt wird.

murtu. adj. ox. crisp, curled, frizzled; kraus von Haaren, aber durch Kunst gekräuselt gegenüber dem *gimira* und *gidjidja.*

II. *marad'a.* 1. px. to turn one's self; sich herumdrehen. — 2 fig. to be perverted respecting the intellectual powers; im Geiste verkehrt oder verdreht sein, i. e. to be mad, foolish; närrisch sein.

maratu. *n.* s. ox. fool, madman; Narr, der Geisteskranke. — 2. foolishness, madness, folly Narrheit, Verrücktheit des Geistes.

maratu. adj. ox. foolish, mad; närrisch, verrückt.

III. *marza.* 1. px. to roll or wind about, to tie about; umbinden, umwickeln, umwinden. — 2. intr. to go round, go about, circulate; um etwas herumgehen, etwas umkreisen.

maraza. n. s. ox. plough-share; Pflugschar (on account of its turning over the soil; weil sie die Erde umkehrt.)

IV. *marfad'a.* 1. ppx. to wind round (said of plants); umschlingen, umwinden (von Schlingpflanzen). — 2. to go about to look for a thing; herumgehen, um etwas zu suchen.

marmara. 1. ppx. Intens. of the root, to go frequently to a person, to go to see, to pay a visit; oft zu einem gehen, besuchen.

marmarto. n. s. ox. a game with rings; Ringelspiel. *marmarto t'abad'a,* to play at this game; das Ringelspiel spielen.

maraqi. n. s. ox. broth, gravy, sauce; Fleischbrühe, Consommé, Suppe.

maraga. 1. ppx. to cover or close by plaistering over with clay; mit Thon verstreichen, verkleben.

marara. 1. ppx. to be dear, beloved, agreeable, pleasing; lieb, angenehm sein. *hon ani zi marara,* if I am agreeable to thee, if thou lovest me; wenn ich dir lieb bin, wenn du mich liebst. — 2. trans. (in prayers) to love; lieben. — 3. to praise; loben, preisen, anbeten.

marara. n. s. ox. love; Liebe. — 2. goodness, grace; Güte, Gnade.

III. *mararza.* 1. px. and especially

IV. *mararfad'a.* 1. ppx. to make favourable, kind, friendly; günstig, gewogen machen, sich durch Liebe verbinden.

mararfama. 1. ppx. the passive of *mararza,* to be beloved, to be cherished, agreeable; geliebt, geschätzt, geachtet sein.

II. *mararziza.* 2. px. and

mararzifad'a. 1. ppx. to make one's self agreeable, to gain the love, approbation and good will of others; sich beliebt machen, die Liebe Anderer erwerben — auch wohl von der Geschlechtsliebe gesagt, obgleich hiefür *djalad'a* gewöhnlicher ist. So sagt Aga: *na himi aka biaketi namni wal mararzifad'u,* tell me how people gain each other's love in thy country; sage mir, wie in deinem Lande die Leute sich gegenseitig beliebt machen, d. i. wie es mit Liebessachen gehalten wird.

mardjeca. ni. s. ox. ship, vessel; Schiff, Fahrzeug. (Am.)

marʃiman. (Am. *marʃuman.*) inv. s. ox. entrails bowels; Gedärme.

marca. *n.* s. ox. a batch resembling our omelet; Schmalzgebäck ähnlich unserem Schmarren oder Pfannenkuchen.

marga. 1. px. (respecting the flexion see Gram. num. 131.) to grow; wachsen, gedeihen.

marga. *i.* s. px. grass; Gras. — 2. garden, meadow; Garten, Wiese.

III. *magarza.* 1. px. to cause to grow, to make grow; wachsen lassen, gedeihen lassen.

magarza. *n.* s. ox. a kind of serpent; eine Schlangenart.

IV. *magarziza.* 2. px. the same as *magarza.*

margadja. *i.* s. px. the ring or sling which fastens the plough-share; der Ring oder die Schlinge, welche die Pflugschar festhält.

martu. adj. ox. curled; kraus. see *mara.*

marfad'a. 1. ppx. to go about; herumgehen, etc. see *mara.*

marmara. 1. ppx. to frequent; besuchen. see *mara.*

marza. 1. px. to plait; falten etc. see *mara.*

marčad'a. 1. ppx. to roar, to bleat, low, bellow; brüllen, blöcken. — 2. to mew; miauen (von Katzen.)

mala. 1. px. to deceive, delude, disappoint; betrügen, täuschen, hintergehen, constructed with the postp. *-ti. ini izaniti male,* he has disappointed them; er hat sie betrogen.

malato. *n.* s. ox. fraud, deceit; Betrug, Täuschung. — 2. theft; Diebstahl. ?

mala. *i.* s. px. dewlap; die Wamme des Ochsen.

mala. 1. px. to give advice, to counsel; einen Rath, Weisung geben, rathen. *ufi male,* lit. he has counseled himself; er hat sich selbst gerathen, i. e. he acted independently; er hat selbstständig, unabhängig gehandelt, er ist selbstständig. — 2. to meditate, muse; nachdenken, überlegen.

mala. *n.* s. ox. advice, counsel, proposal, proposition; Rath, Anweisung, Vorschlag.

malač. *n.* s. ox. matter, pus; Eiter, Jauche. — 2. sore, ulcer; Geschwür.

malakata. *n.* s. ox. Amh. a musical wind-instrument; ein Blasinstrument. *malakata afufa,* to blow the *malakata;* das *malakata* blasen.

malaťi. *n.* s. ox. thread, cord; Faden, Schnur.

male. adv. ox. This word answers exactly the English „but" in all its changes; aber, nur, sondern, als. *ani ziti himu gaera, zin zodad'e male,* I was going to tell it to you, but I was afraid of

you; ich war daran es dir zu sagen, aber ich fürchtete mich vor dir. Beispiele, wo wie hier das *male* ganz unserem „aber" entspricht sind selten und sogar zweifelhaft; desto häufiger aber Analogien der folgenden Constructionen: *mali igonare inigalla male?* what could we do but go home; was wollten wir (anders) thun als heim gehen? — *lafa kaetan bou, wat nd d'ibé male,* I weep not in vain but something akes me; ich weine nicht umsonst — sondern es fehlt mir etwas, mich drückt etwas. — *ani akanan zin zene, ati aka nama umati dyirtan zi zee male,* lit. I — thus — thee not — thought, — thou — like — a man — cultivated — art I — thee — thought — but; ich — so — dich nicht — dachte — du — wie — ein Mann — rechtschaffener — bist ich — dich — dachte — aber; der Sinn des so getheilten Satzes bedarf wohl keiner weiteren Erklärung. — *Bulgun lon hiñad'u nama male,* the *Bulgu* (cannibal) eats no cattle but men; der *Bulgu* isst kein Vieh, sondern Menschen. — *bokeñi hirrobu intifa male,* it does not rain, it is only cloudy; es regnet nicht (sondern) es ist nur nebelig, unfreundlich. — *namni dandae hintchea nama daku beka male,* nobody can get across (the river) unless he knows how to swim; Niemand kann hinüber (über den Fluss) „als" der, welcher zu schwimmen versteht.

mali. (abbr. *mal*) interrog. pron. px. what? was?

mallu. px. Intens. used as a masculine: who? wer?

Compounds: *malo,* what then? was denn? was wohl? *malo djed'e?* what has he said? was hat er denn (doch, wohl) gesagt? — 2. used also as an interjection denoting admiration or amazement; auch als Interjection zum Ausdruck von Bewunderung und Staunen in Gebrauch. — *malin* or *malan* (compounds of *mali* and *ani*) what I? was ich? *malan ziti himare?* what should I tell thee? was sollte ich dir sagen? — *man* (contr. from *malini*) with what, by what? womit? the affixed *n* (resp. *ni*) being the postposition marking the instrumental case; das angehängte *n* (resp. *ni*) ist die den Ablat. instrumenti bezeichnende Postposition. — *malifi* (abbr. *malif*) lit. for what? wegen oder für was? i. e. why? warum? — *malifan* (comp. of *malifi* and *ani*) for what I? für was ich? *malifan zi egare,* why should I wait for thee? warum sollte ich auf dich warten? — Instead of *malifi, malif* and *malifan* often are used (analogically to *man*) the contracted forms: *mafi, maf, mafan.*

malka. n. s. ox. ford, shallow place in a river; Furt, seichte Stelle im Wasser. — 2. bed of a river; Flussbette. *malkan guera,* the bed of the river is dried up; das Flussbett ist ausgetrocknet.

malta. n. s. ox. bracelet, armlet; Armband.

maltu. px. Intens. of *mali* which see.

malli. n. s. ox. jaw-bone; Kinnbacke, Kinnlade.

man. (mani) by what? womit? see: *mali.*

mana. i. s. ox. plur. *maneti,* house, dwelling, home; Haus, Wohnung, Heimath. — *manati,* home; nach Hause. — *mana* (without a sign of any case; ohne Casus-Zeichen) at home; zu Hause. *abanke mana dyira? ee hindyiru,* is thy father at home? no (lit. yes) he is not; ist dein Vater zu Hause? nein (wörtl. ja) er ist nicht (zu Hause.)

mane. n. s. ox. dwelling; Wohnung. — 2. nest of birds; Vogelnest. — 3. sheath of a sword; Scheide von schneidenden Instrumenten, Waffen, Messern etc.

mangaga. n. s. ox. (Am. *ma˜gaga,*) jaw-bone like *malli;* Kinnbacken, Kinnlade.

mangudo. n. s. ox. (probably a compound of *nama* and *guda,* great old men; grosse alte Männer) court of aldermen, senate; Rath, Rathsversammlung. In the collective sense used as feminine, e. g. *mangudon d'ufti;* the senate meets, der Rath versammelt sich. — 2. masc. judge; Richter. Spec. form: *manguditsha. i.* s. px. idem.

mandara. n. s. ox. village, small town; Dorf, kleine Stadt. (Am.)

mandia. n. s. ox. thunder; Donner.

mañe. n. s. ox. knuckle, ankle; Knöchel, Knorren.

mazara. n. s. ox. residence of the king, royal palace; königliches Schloss, Residenz des Königs.

mazana. 1. ppx. to be jealous; eifersüchtig sein, eifern.

mazanu. adj. ox. jealous; eifersüchtig. *naden kunimo mazanadamiti,* these women were not jealous of each other; diese Weiber waren nicht eifersüchtig (auf einander).

Perhaps this is not the true meaning of the word; Aman shrugged his shoulders when I explained it in this way, very likely it is a low one; Aman war mit dieser Erklärung nicht ganz einverstanden, konnte oder wollte aber keine andere geben, weshalb ich vermuthe, dass das Wort obscön ist.

mazena. 1. px. to be barren, steril (of men animals and plants); unfruchtbar sein, von Menschen, Thieren und Gewächsen.

mazi. *n.* s. ox. field, cultivated soil; Feld, bearbeitetes Land.

mazuba. *n.* s. ox. rosary; Rosenkranz zum Beten, der, wahrscheinlich aus der muhamedanischen Nachbarschaft geborgt, bei den Galla auch vorkommt.

maçi. *n.* s. ox. a certain measure; ein gewisses Mass.?

maz'ama. *n.* s. px. espec. *maz'ama gaga*, a band of breeches; Band, Hosenband.

mé. interj. marking a wish or request, entirely answering the English: pray! Ausrufungswort bei einer Bitte. *mé biz'an na fidi*, pray bring me some water; ich bitte bring mir Wasser.

meeça. *i.* s. px. (Am.) a tree consecrated to worship; ein dem Cultus geweihter Baum.

méca. px. Intens. *mécatu*, a sort of interrog. pronoun denoting: how much, how many; eine Art fragendes Fürwort, wie viel, quot! *méca diniko*, lit. how many my enemies; wie viel meine Feinde, i. e. how many enemies have I! wie viele Feinde habe ich!

meti. *n.* s. px. silver; Silber. — 2. fruit of the palm-tree; Palmfrucht. (Am. *met'i.* *n.* ox. Phoenix dactylifera.)

mére. adv. px. where then; wo doch, wo denn? It is a compound of the interj. *mé*, pray, and the affixed interj. *-re* which see.

melikida. *i.* s. px. Amh. MELKT: sign, mark, token, signal, note; Zeichen, Lärmzeichen (Feuer auf den Bergen.) *melikida d'aba*, lit. to put, erect a signal; ein Zeichen aufstellen, aufstecken, i. e. to call for assistance; um Hilfe rufen, die Nachbarn durch ein Signal von drohender Gefahr unterrichten. (Akafed'e used also *dururo* instead of *melikida.*)

-mi. an affix interrog. particle, answering the latin „ne". *ani zin djenemi?* did I not tell it to thee; hab ich dir nicht gesagt?

mia. nomin. *mini.* s. px. all utensils belonging to house-hold; Hausgeräthe und Alles, was dazu gehört. — 2. tool, implement of any handicraft; Werkzeug, Handwerkszeug. — 3. ornament, attire, jewels; Schmuck, Juwelen. — *mia farta*, harness of horses; Pferdegeschirr, Riemenzeug, Zäumung. — *mia coteza*, all what belongs to ploughing; Alles, was zum Pflügen gehört. — *mie* or *mia gara*, a certain part of the body; ein Theil des menschlichen Körpers. ?

migira. i. s. ppx. Bot.? perhaps bast (the inner bark of trees); vielleicht Bast — jedenfalls aber auch eine besondere Pflanze.

mitcha. 1. px. to wash; waschen (Wäsche).

II. *mitchad'a.* 1. ppx. idem.

mitchitu. n. s. ox. femin. laundress; Wäscherin; gewöhnlich steht noch *waya* dabei.

mitchitchila. i. s. px. beam, pole, block; ein dickes Stück Holz, Balken, Riegel.

mitchira. 1. px. to turn about, to wind (linen); herumdrehen, winden, auswinden (Wäsche). — 2. to turn the throat, strangle; den Hals umdrehen, erwürgen, erdrosseln.

II. *mitchirad'a.* 1. ppx. to bend, direct, menage; lenken, leiten. — 2. to break in; dressiren.

mitchu. n. s. ox. friend; Freund.

midjana. i. s. ppx. Amh. MIZAN; balance, equipoise; Wage.

midjiran. inv. s. ox. the inner part or marrow of gourd-like fruits with their kernels; das Innere, Mark von Gurken oder Kürbissartigen Gewächsen sammt den Samenkörnern.

midjile. n. s. ox. the second tribe of the Gallas respecting the order which is observed amongst them at circumcision; der zweite Stamm der Galla hinsichtlich der Rangordnung bei der Beschneidung. Whether this word has any relation to *Michaila*, Michael, Mitchel or not, I will not decide.

-miti. px. affix negat. not; nicht. Usually affixed to nouns, in few cases also to verbal forms. see Gram. num. 175. Im Allgemeinen bloss bei Nominibus, doch zuweilen auch bei Verbis gebraucht; vgl. Gram. num. 175.

midaga. 1. ppx. to be or look well-shaped, well-fed, corpulent; wohlgenährt, wohlbeleibt sein, gut aussehen. — 2. to be pretty, handsome; schön sein.

midaga. adj. ppx. fem. *midagtu*, handsome, pretty, fair; schön, stattlich, gut aussehend.

mid'an. (mid'ani.) inv. ox. grain, corn, generally: eatable fruit; Getreide, dann überhaupt: essbare Frucht, der Same von Blumen etc. — *aba mid'ani*, the proprietor of the corn; Herr, Eigenthümer des Getreides. There exists also an abbreviated form: *mid'u* which seems to be provincial; die in folgenden zwei Fragen vorkommende abbrevirte Form *mid'u* scheint ein Provincialismus zu sein: *mid'u mali fudjafte?* what sort of corn

didst thou sow? was für Getreide hast du gesät? — *mid'an kuni mid'u mali?* what sort of corn is this? was ist dies für Getreide?

mit'i. *n.* s. ox. a little insect, a species of ant; kleine Ameise. — Proverb: *bokeñi mit'ilen adjexu, xi adjexa?* the rain kills not even a *mit'i*, will it kill thee? der Regen tödtet nicht einmal eine Ameise, wird er dich umbringen? (Vorwurf gegen einen sehr Empfindlichen.)

mit'mit'a. *i.* s. px. Bot. pepper; Pfeffer. Capsicum annuum. H. P.

mirigad'a. 1. ppx. to be in emotion; in Aufregung sein etc. see *wirigada*, (Am. *wurigad'a*) with which it seems to be confounded.

mirga. adj. px. right; recht. *harka mirga*, the right hand; die rechte Hand. — *gara mirga, gara bida*, on the right, on the left; rechter Hand, linker Hand.

mirgo. *n.* s. ox. declivity; Abhang. — 2. hill; Hügel, Anhöhe, ansteigendes Terrain.

mila. *i.* s. px. foot, leg; Fuss, Bein. — *mila biftu*, lit. foot of the sun; Fuss der Sonne, i. e. evening-red; Abendröthe.

milto. *n.* s. ox. conductor, companion; Begleiter, Gefährte. — 2. reserve, ambush; Rückhalt, Hinterhalt. *maltu beka aka ini milto uf dyala cabad'u*, who knows whether he has (not) an ambush behind him; wer weiss, ob er nicht etwas im Rückhalt hat.

milqi. *n.* s. ox. step; Schritt. *Wacayo milqike ha gadjëlu*, may God lead thy steps; Gott möge deinen Schritt leiten (wörtl. gerade sein lassen.)

mil'ad'a. 1. ppx. verb denominat. to look at, to look about; anschauen, anblicken. *maf uf dyala mil'ad'ta*, why lookest thou about thyself, behind thyself: warum schaust du dich um?

mil'u. *n.* s. ox. look, glance; Blick. *mil'unke na dora*, thy look enchants me; dein Blick bezaubert mich (im guten und schlimmen Sinne.)

mimxa. 1. px. probably corrupted from *himimxa:* to neigh; wiehern.

mini. *n.* s. ox. a sort of worm found in entrails; Eingeweidewurm, wahrscheinlich Ascaris lumbricoides.

mixi. *n.* s. ox. dinner; Mittagessen. — *mixi ñad'a*, to dine; zu Mittag speisen.

mixira. *n.* s. ox. pea; Erbse.

mixiradju! ox. an exclamation which probably means: luck! God save! or so and which is answered by: *xiradju!* Ein Ausruf, der wahrscheinlich „Glück! Heil! Freude!“ bedeutet; die Antwort des Angeredeten ist: *xiradju!*

mixiro. *n.* s. ox. a young woman; junge Frau. see *muxuro.*

mixinga. *n.* s. ox. a sort of corn, the Durra of the Arabs; eine Sorte Getreide, das Durra der Araber. There are many species of it: *mixinga guradja* (black; schwarz), *mixinga dima* (red; roth), *mixinga adi* (white; weiss), — *handjiro*, — *goe*, — *dapo*, — *t'uce* etc.

miʿã. (*-awa*) 2. to be sweet; süss sein. — 2. to be amiable, sweet, agreeable; angenehm, liebenswürdig sein. *o ati guda miʿofta*, o thou art (so) lovely; o du bist so lieb! — 3. to taste well, to savour; schmecken, einen guten Geschmack haben. *dangan kuni natin miʿau*, this food is not savoury; diese Speise schmeckt (mir) nicht. — 4. to be dear, to cost much; theuer sein. *barrana rooni inimiʿofti*, lit. goats this year are sweet (seeked, of great value); in diesem Jahre sind die Ziegen theuer, gesucht, wörtl. süss. see *buźã.*

mimiʿã. (*-awa*) 2. Intens. idem.

III. *miʿeza.* 2. px. to make sweet, amiable, savoury, dear; süss, angenehm, schmackhaft etc. machen.

moa. 1. px. to be the first, to be at the head, to distinguish one's self; der Erste sein, an der Spitze stehen, sich auszeichnen, hervorthun. — 2. to be the leader, governor, king; Anführer, Regent, König sein. — 3. to vanquish, overcome, conquer; besiegen, überwinden, die Oberhand bekommen. (Vielleicht ist dies die Grundbedeutung.)

moti. *n.* s. px. the first, of noble rank, governor, king; der Erste, der an der Spitze Stehende, Anführer, Regent, König. 2. conqueror; Sieger. — *ilma moti*, son of a man of rank, prince; Sohn eines Vornehmen oder Fürsten, Prinz.

meti. *n.* s. px. femin. of *moti.*

momoa. 1. ppx. Intens. of the root and having the same meaning. Thence:

momoti. *n.* s. ox. prince, hero, man of rank; Vornehmer, Adeliger, Fürst, Held. — 2. guide, leader; Wegweiser, Führer.

moo. *n.* s. ox. chine, back-bone, spine; Rückgrat, Kreuz.

moca. 1. px. to make or prepare a porridge or pap; einen Brei, eine Suppe kochen.

moca. ni. s. px. porridge, pap; Suppe, Brei. *moca caçal^{c}i*, thin porridge; dünne Suppe.

moga. 1. px. to be on the outside, without, abroad; aussen sein. — 2. to be the remotest, to be on the frontier, boundary; der Entfernteste sein, an der Grenze sein oder wohnen. — 3. to be in agony; in den letzten Zügen liegen. — 4. to live in hostility, to hate; feindselig sein, in Feindschaft stehen, sich hassen (aus der Grundbedeutung abgeleitet, da die an der Grenze Wohnenden mit den Nachbarn immer in feindliche Berührung kommen.) — 5. to be bad, mean, base; böse, schlecht sein. — 6. to be ugly, dirty; hässlich, entstellt, missgebildet sein.

moga. adj. ox. outer, exterior, last; der äusserste, der letzte. — 2. hostile, inimical; feindlich, feindselig. — 3. bad, base, ugly; schlecht, niedrig, hässlich. — *warra moga*, the tribe which inhabits the boundary; der Grenzstamm.

moge. n. s. ox. little finger; der kleine Finger. — *moge ao*, grinder; Stockzahn. (Aman: dog's tooth; Hundszahn.)

moga. adv. px. on the outside, without; aussen, neben.

moga - moga, adv. on both sides; auf beiden Seiten.

mogor. (*mogora.*) inv. s. px. a great salt-coin with the value of two *amole* which see; ein Stück Steinsalz, noch einmal so gross als ein *amole;* als Münze oder Tauschmittel gebraucht.

mogole. n. s. ox. the hollow part behind the knee; Knickehle.

mofa. 1. px. to be ragged, tattered, mean, shabby; zerrissen, zerfetzt, lumpig, armselig sein.

mofa. n. s. ox. rag, tatter; Lumpen, altes Kleid.

moye. n. s. ox. mortar; Mörser.

mora. i. s. ox. grease, fat; Fett. — *mora wal cabad'a*, lit. to keep or hold the grease together; das Fett (des Opferthiers) miteinander haben oder halten, *κατ' ἐξ.* for: to make peace, to reconcile; Frieden schliessen, sich versöhnen. — *mora ilalitcha*, lit. grease - looker; Fettbeschauer, i. e. fore - teller; Wahrsager, haruspex.

moro. n. s. ox. file; Feile.

morka. 1. px. to dispute, altercate; streiten, wetteifern, — nach Akafed'e's Erklärung so streiten, dass immer Einer dem Andern befehlen wolle, was Er thun solle.

II. *morkad'a.* 1. ppx. idem. *ixan wal morkad'u,* they quarrel; sie rechten mit einander.

morki. n. s. ox, dispute. qnarrel; Streit, Wettkampf.

morgadja. i. s. px. shears, scissars; Scheere.

morma i. s. ox. neck; Hals. *mormati,* to the neck; bis an den Hals.

morma. 1. px. to deny, disown; läugnen.

molu. adj. ox. bald, bare; kahl, glatzig.

molu. n. s. ox. bald-pate; Kahlkopf.

momoti. n. s. px. guide; Führer etc. see *moa.*

muka. nom. *mukn.* s. px. plur. *muketi,* tree; Baum. — 2. forest, wood; Gehölz, Wald, Forst. — *muka haçi,* sacrificial fork; Opfergabel.

muga. 1. px. to nod; nicken. — 2. to affirm, assert; bejahen, zugeben, zugestehen. — 3. to be sleepy, drowsy; schläfrig sein, im Schlafe nicken.

mukukula. i. s. ox. a sort of food or meat; eine Speise. ?

mutsha. n. s. ox. teat, dug, pap, nipple; Zitze, Warze an der Brust oder am Euter. — 2. child as long it is suckled, a new-born child; Kind in dem Alter, wo es noch gesäugt wird. — *mutsha d'alatu,* new-born child; neugebornes Kind. — *mutchole,* contr. from *mutsha* and *hidjole,* Collect. plur. children; Kinder.

mutshitshad'a. 1. px. verb denominat. to glide out; ausgleiten, ausglitschen.

mutshuk-djed'a. lit. to say „*mutshuk*"; „*mutshuk*" sagen, nat. sound, the same as the foregoing; wie *mutshitshad'a,* ausgleiten.

mut'a. 1. px. unused root of

II. *mut'ad'a.* 1. ppx. to lick off, lick away; weglecken, ablecken. — 2. to snatch away; entreissen. — 3. to destroy; zerstören. *Wacayo horike harkai zi ha mut'ad'u,* lit. God may lick thy fortune out of thy hand; Gott soll dir deine Habe aus der Hand lecken (dich in Armuth versinken lassen.)

mut'a. 1. px. to bore, drill, pierce; bohren, stechen.

mut'a. n. s. ox. borer, piercer, anger; Bohrer, Pfriemen.

mute. adj. ox. pointed, acute; spitzig. — *gongo mut'e,* larynx; Kehlkopf.

mut'ut'e. n. s. ox. stick, pale; Stock, Prügel.

mut'ut'ifad'a. 1. ppx. verb denominat. to throw with a stick; mit einem Stock werfen.

muda. n. s. ox. (*mada?*) fault, defect, blemish, stain; Fehler, Mangel, Flecken.

muda. 1. px. to grease, anoint; salben.

II. *mutad'a.* 1. ppx. to anoint one's self; sich salben.

mudamudi. n. s. ox. glandula inguinalis; Leistendrüse.

mudi. n. s. ox. hip; Hüfte.

mudda. 1. px. to fasten, strengthen, fortify; fest machen, befestigen.

III. *muddiziza.* 2. px. to cause to fasten, to make fortify; fest machen lassen, befestigen lassen.

mura. 1. px. to cut, to carve; schneiden, abschneiden. — 2. to mow, cut grass; mähen. — 3. to pluck, pick off; abpflücken. — 4. (of birds and cattle) to eat off, to browse, to graze; (von Vögeln oder Vieh) abfressen, abweiden.

II. *murad'a.* 1. px. Med. to cut or carve, mow, pluck etc. for one's self; für sich abschneiden, mähen, abpflücken etc. — 2. fig. to cut off all further thoughts and meditations, to determine, decree; alle weiteren Bedenklichkeiten abschneiden, sich entscheiden, beschliessen. *izan murad'ani*, they settled; sie beschlossen. *Wacayo nuf murad'e*, lit. God has determined for us; Gott hat für uns entschieden, i. e. we shall soon die; wir müssen bald sterben. — 3. to bring some body in danger; einem eine Grube graben, in Gefahr bringen. — *gadi gadamura*, to cut quite short; kurz und klein schneiden. 2. to cross a river; über ein Fluss setzen.

murmura. 1. ppx. Intens. to cut into little pieces; in kleine Stücke schneiden. — 2. to smoke (flesh); räuchern (gesalzenes Fleisch.)

murmura. n. s. ox. flesh dried in the smoke; geräuchertes Fleisch.

murad'a. 1. ppx. see *mura.*

mulad'a. 1. ppx. to show one's self, to appear; sich sehen lassen, sich zeigen, zum Vorschein kommen. — 2. to fall or come into the mind, to remember; wieder einfallen, ins Gedächtniss zurück kommen, sich erinnern. This sense has especially

mumulad'a. 1. ppx. Intens. *kanan ani irafad'era gi'uma nati mumulad'era*, all I had forgotten came back into my mind; Alles, was ich vergessen hatte, ist mir wieder eingefallen.

III. *muliza.* 2. ppx. to cause to be seen, to show, to publish; sehen lassen, zeigen, veröffentlichen.

mulu. n. s. ox. a meal-pap; eine Speise, Brei, Muss.

muzâ. (*-awa*) 2. to be stunned, puzzled, confuse; betäubt, ausser Fassung sein. — 3. to be sleepy, full of sleep; schlaftrunken sein.

muzuro. *n.* s_T ox. (Am. *miziro*.) a young woman recently married; junge Frau in den Flitterwochen.

n.

n. This letter, being in various ways used as an affix of nouns and verbs, must be looked to with the utmost caution, because otherwise mistakes would be inavoidable. In all the following cases must be remarked, that „*n*“ resp. „*m*“ (see below) stands in the place of „*ni*“ resp. „*mi*“ the vowel of which is usually omitted out of euphonical reasons. Auf den Buchstaben *n*, der in vielerlei Bedeutung als Affixum sowohl von Nominibus als von Verbis vorkommt, ist sehr Acht zu geben, da er leicht zu Missverständnissen Anlass geben kann; in allen den folgenden Fällen ist übrigens das „*n*“ resp. „*m*“ (siehe unten) nur im schnellen Sprechen abgekürzt für „*ni*“ resp. „*mi*“, nach der Beobachtung, dass streng genommen im Galla kein Wort mit einem Consonanten schliesst.

1. It marks the abbreviated personal pronoun *ani*, I, before the 1. person sing. of the verb, and in this case it is often repeated twice and even three times; es bezeichnet das abgekürzte persönl. Pronomen 1. Person *ani*, ich, und ist vor der 1. Pers. Sing. des Verbi immer an ein, aber oft an zwei und drei vorhergehende Worte gehängt, wenn auch *ani* selbst dabei steht. Beispiele: *hon beke*, if I know; wenn ich weiss, wüsste, für *ho ani beke*. *ani kobakotin taa*, I am alone, the *-n* hanging on *kobakotin* being the repeated *ani* which preceeds; ich bin allein; das an *kobakotin* hängende *-n* ist das wiederholte *ani*. *hon ani zin d'izu, mal nati kennita?* if I spare thee, what willst thou give me? wenn ich dich verschone, was gibst du mir — here the personal pronoun stands three times; hier steht *ani* dreimal, denn es hängt an *ho* und *zi*.

2. It is the affixed postposition *-ni* to mark the instrumental case; es ist Characteristicum des Instrumental-Casus. *harkan zi caba*, I hold thee by the hand; ich halte dich mit der Hand.

afanin caba, lit. he takes with the mouth; er nimmt mit dem Munde, i. e. he tastes; er verkostet *fuño iza hid'anin tchite,* he tore the rope by which they had tied him; er zerriss den Strick, mit dem sie ihn gebunden hatten. Here the postposition hangs on the verb; hier hängt *-ni* sogar am Verb.

3. It supplies the person. pron. III. pers. in the dative case; es ersetzt das persönliche Fürwort der dritten Person im Dativ. *Wacayon ha tolu,* thanks be to God; Gott sei Dank! *ini nan djed'e,* he told me; er sagte mir. *ini d'jeden,* he told him; er sagte ihm. *izan djed'anin,* they told them; sie sagten ihnen. *d'aqi djed'in,* go and tell him; geh, sage ihm!

4. As an affixed postp. it has also the sense of: of, about over; von, über, das lat. „de". *oto hori kanan dubad'ani lafti dukanan,* whilst they spoke over this matter it grew dark; während sie über diesen Gegenstand sprachen, brach die Nacht ein.

5. Instead of *wadjin:* with; mit, nebst, sammt, das lat. cum. *Gaderoti tonkeñan godanne,* we travelled with our cattle to *Gadero;* wir reisten mit unserem Vieh nach *Gadero* (auf den Markt).

6. It is the abbreviated negative particle *hin,* not; — but to avoid mistakes I marked this „*n*" wherever it occurred thus: *ń,* in order to show that the aspiration has been omitted; für die negative Partikel *hin,* nicht; — um Missverständnisse zu vermeiden habe ich diese Abkürzung überall mit *ń* bezeichnet, wodurch das weggefallene *h* angedeutet wird. *ani hori gudań cabu,* I have no large fortune; ich habe kein grosses Vermögen. *ani dandaen azíń tau,* here I cannot stay, the *n* affixed to *dandaen* being the abbrev. *ani,* that of *azíń* the negative; hier kann ich nicht bleiben, in diesem Falle ist das *n* an *dandaen* das abbrev. wiederholte *ani* und *ń* die abgekürzte Negation.

Remark. Before *b* and *f* the *n* is changed into *m,* e. g. *kanań beku,* that I know not; das weiss ich nicht. *ini hiḿ fed'u,* he will not; er will nicht. vgl. die Gramm. num. 30 und 174.

na. oblique case of the person. pron. *ani,* dative and accusative: to me, me; mir, mich, but for the accus. the full form *ana* is more used, at least by Aman; die volle Form *ana* wird öfter gebraucht für den Accusativ, wenigstens von Aman.

nati, to me; zu mir. Dativ.

naf, for me, to my advantage, for my own sake; für mich, mir zum Vortheil, meinetwegen.

nà (contr. from. *naa*) 1. to be afraid, to apprehend, fear; sich fürchten, erschrocken sein. (Aman: to frighten; erschrecken, trans.) — 2. to be graceful, to grant; gnädig sein, erhören.

III. *nazizà*. 2. ppx. to frighten, terrify, to make shy; erschrecken (trans.), furchtsam, scheu machen.

IV. *nàzifad'a*. 1. ppx: idem.

nazu. *n.* s. ox. fear, fright; Furcht. *nazudan*, for fear; aus Furcht.

nao. *n.* s. ox. groom, a servant who rides behind the king or prince and leads his *farta lola* or *djole;* Reitknecht, ein Bedienter, der bei Expeditionen hinter dem König oder *xorexa* (Fürsten) reitet und dessen *farta lola* (Schlachtross) oder *djole* (Reitpferd) nachführt, während jener der Bequemlichkeit wegen bis es nöthig ist, das Pferd zu besteigen, auf einem *gango* (Maulesel) reitet.

nàkara. 1. ppx. to dispute, quarrel; disputiren, hadern, streiten.

naca. 1. px. to put a thing into another, to take in, to draw, to pour, to shed; einen Gegenstand in einen andern hineinthun, schöpfen, eingiessen, einschütten, aufschütten (Getreide), aufbewahren. *ufiti naca*, to take, pour, shed into one's self; in sich selbst hineinthun, i. e. to eat and drink; essen und trinken. — 2. to fill (a pipe); füllen, stopfen (eine Pfeife). *gaya na naqi*, fill my pipe; stopfe mir die Pfeife. — 3. to put on; anstecken, anziehen (einen Ring.) — 4. to impregnate; befruchten, schwängern, belegen. *handangon yilenza ufiti naqeti ilman god'ad'a?* does the hen lay (eggs) impregnated by the air? wörtl. die Henne (nom.) — die Luft (acc.) — in sich — hineinsteckend — Junge — bringt hervor, d. i. legt die Henne von der Luft befruchtet? als Sprüchwort gebraucht für: Alles hat seinen Grund, wo eine Wirkung ist, muss eine Ursache sein u. dgl. — *anun naca*, lit. to shed milk (scl. into the stalks); Milch (in den Stengel oder Halm) giessen, i. e. to sprout, shoot, germinate; sprossen, treiben. — *farzo naca*, to prepare beer; Bier bereiten. — 5. to halloo, set on, incite; hetzen. *zare ixati nacte*, she incited the dog against him; sie hetzte den Hund auf ihn. — 6. to put on (a hat); aufsetzen (eine Mütze.) — 7. to cast, throw, fling; werfen, schleudern. *d'ad'en goradixa iti naqe*,

the porcupine threw its stings against him; das Stachelschwein warf, schoss seine Stacheln nach ihm.

naca. n. s. ox. a ring worn by old women on the feet; eine Fussspange von alten Weibern getragen, nie von Männern, denen dieser Schmuck verächtlich ist.

nacama. 1. ppx. undoubtedly the passive of *naca* used reflectively: to put one's self into a thing; sich selbst in etwas hineinthun, thence: to enter, slip into; hineingehen, hineinschlüpfen. *tchakati nacamte,* she entered into the forest; sie ging in den Wald.

naga. 1. px. to save, to bring in security; retten, in Sicherheit bringen. *na nagi ya Wac!* save me, o God! rette, beschütze mich o Gott!

naga. n. s. ox. health, prosperity, hail, welfare; Heil, Gesundheit, Glück, Wohl, Friede. —, *naga gafad'a,* lit. to inquire after the welfare of another; sich nach dem Wohle eines Andern erkundigen, i. e. to greet; grüssen. — *naga naga djed'a,* lit. to say „peace, peace"; Friede! Heil! sagen, the same as the Arabic سلام عليكم.

naga. adj. ox. well, happy, safe; wohl, unversehrt, glücklich.

naguma dyabuma? used as a greeting-formula; Begrüssungsformel oder Frage: gesund, wohl? die Antwort ist: *ee naga naga.*

nagada. 1. ppx. Amh. NAGAD, to travel as a merchant, to be a merchant, to traffic; als Kaufmann reisen, Kaufmann sein, Handel treiben.

nagade. n. s. ox. merchant; Kaufmann.

nagaditsha. i. s. ox. spec. f. of *nagade,* idem.

nadja. i. s. px. crocodile; Krokodil.

naf. see *na.*

nafa. nom. *nafni* or *nafti.* s. px. extremity, despair, agony; höchste Noth, Todesangst, Verzweiflung. *nafti na caba,* lit. despair holds me; Verzweiflung hält mich, i. e. I am in despair; ich bin in Verzweiflung.

nama. ni. s. px. man; Mann, Mensch, as a collective: people; als Collectiv-Begriff: Leute.

namitsha. i. s. px. spec. form, a single man; ein einzelner Mann. — *ya namana,* addressing a person: man! Mensch! Mann!

namu. n. s. px. nobody; Niemand.

namčà. 1. px. to go in, to go into, to enter; eingehen, eindringen, plur. tant.

nanã. (*-awa*) 2. to go about, round a thing; im Kreise um etwas herumgehen, umschliessen, umzingeln, einschliessen,

naziza. 2. px. and

nazifad'a. 1. ppx. to frighten; erschrecken. see *nã.*

nazu. n. s. ox. fear; Furcht. ibid.

nẽndja. i. s. px. lion; Löwe. — 2. a male name; männlicher Name.

niti. n. s. px. plur. *nateni.* abbrev. *naten;* wife, consort; Frau, eheliche Gemahlin.

nora. i. s. px. a little bridge, wooden path; Steg, Brückchen über einen Graben, kleiner als *rigidja.*

nu. (Aga *unu*) plur. of *ani*: we, to us; Plural von *ani*: wir, uns.

nugi. n. s. ox. Bot. Rack. see Bruce App. p. 44. perhaps also: oil; vielleicht bedeutet das Wort auch: Oel.

nufa. 1. px. to be tedious, loathsome, disgusted with, to disgust; überdrüssig werden, anekeln. — 2. to become tedious, disgusted with; überdrüssig werden, zum Eckel werden. *Wacayon nufini!* become not disgusted with God; werde Gottes nicht überdrüssig, i. e. cease not to pray to him; lass nicht nach im Gebete.

III. *nufziza.* 2. px. to make disgusted with, to cause disgust; überdrüssig machen, zum Eckel machen, Eckel erregen.

ñ.

ñad'a. 1. px. inf. *ñad'z'u,* to eat; essen. — 2. fig. to attack, assail, disturb, to vex; anfechten, quälen (von Hunger, Durst oder Schmerz). *bowon na ñad'a,* head-ache hurts me; ich habe heftiges Kopfweh. — *kara ñad'a,* lit. to eat the way; den Weg essen, i. e. to make the way in vain; den Weg umsonst machen.

ñad'a. n. s. ox. food, meal, nourishment, dinner; Essen, Nahrung. *ani ñad'ako ẓawad'e,* I have finished my dinner; ich bin mit dem Essen fertig.

III. *ñadz'iza.* 2. ppx. to make eat, to cause to eat, to feed; essen lassen, veranlassen zu essen, füttern. — 2. to give to devour; zum Fressen vorwerfen, e. g. *ẓare ñad'z'iza,* to give the dogs to eat; den Hunden zum Fressen vorwerfen. *d'ica ñad'z'iza,*

lit. to cause to eat blood; Blut essen lassen, i. e. to shed blood; Blut vergiessen. — *nama nama ñaḍ'u*, man-eater, cannibal; Menschenfresser.

ñara. i. s. px. spec. *ñara idya*, eye-brow; Augenbraune. — *ñara buta*, lit. to tear or distort the eye-brows; die Augenbraunen verziehen, i. e. to make a face, to look mournfully; ein Gesicht schneiden, ein bedenkliches, saures Gesicht machen. — 2. to be in incertainty, to be doubtful; in Zweifel, in Ungewissheit sein. — 3. to muse, meditate; nachdenken, überlegen.

ñama. 1. px. to smell like human flesh (said of a man-eater); nach Menschenfleisch riechen.

z.

-za. affix possessive pron. III. pers. masc. his; sein, dative: *zaṭi, zaf*, acc. *za.* fem. *zi* which see.

zã. (contr. from *zawa*) nom. *zâni.* s. cow; Kuh; Aga knows only the uncontracted form *zawa* and Akafed'e used it as a mascul.

zakayu. n. s. px. a ring worn on the foot over the ankle; Fussspange, ober dem Knöchel getragen.

zako. n. s. ox. a little tabacco-pipe; kleine Tabakpfeife.

zagada. 1. ppx. Amh. SAGAD, to sacrifice, to pray; opfern, beten. Es hat dieses Wort jedoch im Galla nichts zu thun mit der semitischen Grundbedeutung „sich beugen, sich auf den Boden werfen, um seine Verehrung zu beweisen", denn diess kommt bei den Galla nicht vor.

zagal. (*zagala.*) num. ox. nine; neun.

zagaltama. num. ppx. ninety; neunzig.

zagale. n. s. ox. voice; Stimme. — 2. fame, rumour, glory; Ruf, Gerücht. *zagale gandara dudubaḍ'u*, the rumour goes about the town; es geht das Gerücht in der Stadt. — *zagale ulfaḍ'a*, lit. to make the voice heavy; die Stimme schwer machen, i. e. to speak aloud; laut sprechen.

zadjeda. n. s. ox. concubine, viz. girls whom the king takes when and how he likes out of their families and keeps them as *birmaḍ'u*, i. e. assistants of his first wife; their children have no right to succession; Concubine, Mädchen, die der König

nach Belieben aus den Familien nimmt und als *birmad'u* oder Helferinnen seiner Frau zutheilt; die Kinder, die er mit ihnen erzeugt, sind nicht successionsfähig.

zadega. i. s. ox. a play with marks or counters (*muka zadega*); ein Spiel mit Marken, ähnlich unserem Damen-Spiel und dem Tifangha der Madagassen. vgl. Flacourt, hist. de Madagascar, p. 108.

zadeta. num. ppx. eight; acht.

zadettama. num. ppx. eighty; achtzig.

zadi. num. ipx. three; drei.

zadanu social number, ox. three together; zu dreien, zu Dritte.

zadizuca. 1. px. to put in, stick in; hineinstecken, z. B. Zweige, Moos in die Zwischenräume einer geflochtenen Wand, therefore: to stuff, fill; ausstopfen.

zafato. n. s. ox. prop under the tabacco-pipe; Untersatz unter der Tabakspfeife.

zafara. 1. ppx. to measure, to take a measure; messen, ein Mass nehmen.

zabata. ni. s. ppx. scarf, sash; Schärpe, Leibbinde. — *zabata Wacayo*, lit. the scarf of Heaven or God; Leibbinde des Himmels, Schärpe Gottes, i. e. rain-bow; Regenbogen.

zazabad'a. 1. ppx. verb denomin., Intens. to gird one's self, to prepare one's self for a journey; sich gürten, rüsten, auf eine Reise vorbereiten. — 2. to pack; packen, zusammenpacken. — 3. to arrange, to settle; einrichten, ordnen.

zababa. 1. ppx. to be in danger, to risk; in Gefahr sein, Gefahr laufen.

zababama. 1. ppx. passive, id.

III. *zababza.* 1. px. to bring into danger, to cause to risk; in Gefahr bringen, eine Grube graben.

zababi. n. s. ox. danger, peril, hazard; Gefahr.

zayu. n. s. ox. sister-in-law; Schwägerin, aber nur von der weiblichen Seite, z. B. meine Frau nennt meine Schwester *zayu* und umgekehrt; bei Männern *warza.*

zarara. 1. ppx. to make or draw lines; Linien ziehen, Striche machen. — 2. to adorn; verzieren, durch Striche Verzierungen machen, z. B. auf irdenen Geschirren.

zarara. adj. ppx. speckled, spotted, variegated; bunt, gestreift, besonders von den Schattirungen des Gefieders von Vögeln oder der Thierpelze.

zarariti. n. s. px. spider, spinner; Spinne.

xare. *n.* s. ox. plur. *xaroni*, dog; Hund.

xarendida. *n.* s. px. (comp. of *xare* and *dida*, abroad; Hund draussen, wilder Hund) fox; Fuchs. (Aman: *wonco.*)

xararili. *n.* s. px. spider; Spinne. see *xarara.*

xäriti. *n.* s. ox. the thorn of a certain tree which is put in the hair of a triumphant hero, lest the butter which is placed upon his head by his friends and admirers might fall down; die Dornen eines gewissen Baumes, die sich ein *gondala* (Held) *oto geraraf dibad'a*, wenn er triumphirend heimzieht, ins Haar steckt, damit die Butter, die ihm von seinen Freunden und Bewunderern aufs Haupt gelegt wird, nicht herabfallen kann.

xarba. *n.* s. ox. calf (of the leg); Wade, auch für Bein und Fuss überhaupt.

xarma. 1. px. to be content, satisfied, comfortable; zufrieden, ruhig sein. *garanko xarmudida*, lit. my heart will not be tranquillised; mein Herz will nicht ruhig werden, i. e. I am inconsolable; ich bin untröstlich.

xala. *n.* s. ox. man's yard; das männliche Glied, penis. — 2. top of a horn; Spitze eines Hornes.

xalfad'a. 1. ppx. verb denominat. to be ashamed; sich schämen.

xalgana. 1. ppx. to be proud, haughty, arrogant; stolz, hochmüthig, übermüthig sein.

xalgana. *i.* s. ppx. prince; Fürst, Adeliger = *xoreza.*

xalba. 1. px. (Am. *xalpa*) to be light, not heavy; leicht sein (von Gewicht.) — 2. to be base, slight, of no value; leicht, nichts werth, gemein, verachtet sein.

xalba. adj. ox. light; leicht. — 2. mean, base; gemein, geringfügig, unnütz.

II. *xalbad'a.* 1. ppx. the same as the root.

III. *xalbiza.* 2. ppx. to make light; leicht machen, erleichtern. — 2. to contempt, scorn, slight; geringschätzen, verachten.

xama. 1. px. to pick up, to gather; zusammenlesen, zusammenklauben, sammeln.

xamã. (*-awa*) 2. to rot, corrupt (of eatables), to become mouldy, hoary; verderben (intr.), schimmelig, kahmig werden.

xama. *n.* s. ox. bad, turned milk; verdorbene, schlechte Milch.

xamareda. *ni.* s. px. wheat; Weizen. (Aman: a species of *ombori* which he takes for the general denomination; eine Species von *ombori* welches bei ihm der allgemeine Name ist.)

zamedu. n. s. ox, a sauce of milk, meal and *urgoftu* (spices); eine Brühe aus Milch, Mehl und Gewürz bereitet.

zamu. n. s. ox. brains; Gehirn (Aman: scull, and he says that brains is meant by *d'uka mata*, lit. marrow of the head; Aman behauptet *zamu* heisse nur Hirnschädel, Gehirn aber *d'uka mata*, Schädel-Mark, was wohl richtig sein mag.).

zamaya ni. s. ppx. great-gut; Dickdarm, colon.

zambada. nom. *zambani.* s. ppx. probably sabbath or the name of any festival day; wahrscheinlich Sabbath oder ein anderer Festtag. After Mr. Jomard it seems to be the name of a certain deity; after Aman *zambada t'ina* is the third and *zambada guda* the fourth day of the week, the former denoting a half, the latter a whole festival; nach Jomard scheint *zambada* der Name einer Gottheit zu sein, die angerufen wird; bei Aman aber ist *zambada t'ina* der dritte, *zambada guda* der vierte Tag in der Woche, der erstere ein halber, der zweite ein ganzer streng gehaltener Feiertag. Auch in Amhara soll es so sein.

-zanu. nom. *-zani.* px. demonstrative pronoun to mark remote things, that, yon, yonder; Demonstrativ-Pronomen zur Bezeichnung der Ferne; jener. *-zanati, -zanaf* etc. see Gram. num. 242.

zanaga. n. s. ox. a broken *amole* which is bound again in order to be still of use; ein zerbrochenes aber wieder gebundenes *amole* (Stück Steinsalz als Münze gebraucht), welches dadurch natürlich an Werth verloren hat.

zanafi. n. s. ox. Bot.?

-zani. possess. pron. III. pers. plur. px. their; ihr.

zañi. n. s. ox, sperm, in gener. the propagating faculty of all things; Same, allgem. das fortpflanzende Element bei Früchten und lebenden Wesen. — *zañi abazati*, sperm of his father; Same von seinem Vater, i. e. german son; leiblicher Sohn. Thence:

zañó. n. s. ox. adulterer; Ehebrecher, Hurer. — 2. the name of the fifth day of the week.

zanga. n. s. ox. cattle for fattening; Mastvieh, Mastochs.

zazâ. (*-aa*) 1. to be avaricious, covetous; geizig, schmutzig sein, nicht mit dem schlimmen Nebenbegriff von unersättlicher Habsucht, der in *cacaba* liegt; vielleicht ist das Wort sogar falsch verstanden für *zazaba*, womit dann bloss das Zusammenhalten und ängstliche Bewachen des Besitzes bezeichnet wäre.

zazaga. 1. ppx. to get loose, to scratch out, (pastry out of a dish); loskratzen, ausschaben, (Backwerk aus einer Schüssel.)

zazabaď'a. 1. ppx. to prepare one's self for a journey; einpacken etc. see *zabaď'a.*

zea. 1. px. to mean, think, to believe; denken, meinen, glauben. — 2. to consider; to take for; für etwas halten, ansehen. — 3. to know, to be acquainted with; kennen, bekannt sein. — 4. to remember; sich erinnern. — *ati duguma zete,* thou art right; du hast Recht.

II. *zeaď'a.* 1. ppx. the same as *zea.*

zeqe. n. s. ox. a beam placed across the door, let down by night and pulled up by day against the ceiling; ein ober der Thüre befestigter Balken, der bei Tage an die Decke aufgezogen, bei Nacht herabgelassen durch das vorgelegte *dangara* (einen Querbalken, der mit dem senkrechten *zeqe* ein Kreuz bildet) an die Thüre gedrückt wird und diese so fest schliesst.

zera. 1. px. unused root of

zeraď'a. 1. ppx. to punish, correct, chastize; strafen, züchtigen, zurechtweisen.

zera. n. s. ox. punishement, correction; Strafe, Züchtigung. — 2. subj. order, police; Ordnung, Polizei, Zucht.

zeru. n. s. ox. testicle; Hode.

zenti. n. s. ox. a great knife; grosses Messer.

zezno. n. s. ox. Bot.?

zi. oblique case of the person. pron. 2d pers. to thee, thee; Casus obliquus des pers. Fürworts du: dir, dich. Intens. *zitu, zič.*

zikza. 1. px. to whistle; pfeifen.

ziqi. n. s. ox. — ? — *ziqi dula,* to advance, to march on with an army; mit Heeresmacht vorschreiten, mit ganzer Macht anmarschiren. Dieses Wort gehört wohl ohne Zweifel zu dem folgenden, wenn Aman's Orthographie die richtige ist.

ziga. 1. px. (the same as *higa,* Am. *hica*) to go foreward, to advance; weiter gehen, vorschreiten, vom Fleck kommen. — 2. to train, trail, draw; schleifen, schleppen, nach sich ziehen.

zitu, zič. px. Intens. of *zi,* thou; du (mit Emphase.)

zidiza. nom. *zidifni.* s. px. clover; Klee, Trifolium.

zifa. 1. px. to do good, to prosper, agree with; wohl bekommen, gedeihen, gut anschlagen. — 2. It is used as a vow: *zifa!* may it agree with you; wohl bekomm's! Prosit!

III. *zifeza.* 2. px. to cause to do good, to bless; gedeihen, wohl bekommen lassen. *Wacayo danga kana zi ha zifezu!* may God bless this food for thee; möge dir Gott diese Speise segnen, gedeihen lassen.

zibila. i. s. px. iron; Eisen. *gani zibila*, iron cauldron; eiserner oder überhaupt metallner Kessel.

zibo. n. s. ox. little mountain, hillock, hill; kleiner Berg, Hügel.

zirba. 1. px. to dance; tanzen. — 2. to tread upon a thing, to walk over something; auf etwas herumgehen, herumtreten. — 3. c. dat. to please, to like; gefallen. *mid'an kuni nati zirba*, this corn (dances before my looks) pleases me; dieses Getreide (tanzt von meinen Blicken) gefällt mir.

zirba. n. s. ox. dance; Tanz.

III. *zirbziza.* 2. px. (*zirbziza*; respecting the form see Gram. num. 83.) to cause to walk or to dance upon an object; auf etwas herumgehen- herumtreten lassen, espec. of trampling on the corn, which is done by cattle instead of trashing; besonders vom Austreten des Getreides gebraucht, was anstatt des Dreschens durch das Vieh verrichtet wird.

zirna. i. s. ox. time; Zeit. *zirni keña gau gaera*, our time approaches, in the sense: a danger is about us; unsere Zeit naht, ist da, in dem Sinne: es droht uns Gefahr. Aman does not know this word, he has *yarimo* instead.

zila. adv. px. in vain, to no purpose, uselessly; umsonst, ohne Nutzen. (Aman: not long ago; vor nicht langer Zeit.)

zilga. 1. px. to be big with young (of animals); trächtig sein (von Thieren).

zilga. i. s. px. a cow which is big with young; trächtige Kuh. — 2. milk-cow; Milchkuh.

zilma. i. s. px. (if not *zilmi. n.* ox.) tick, an insect very troublesome to cattle; Zecke, ein Insect, von dem besonders das Rindvieh geplagt ist. *zilma tchira*, to draw out the ticks; die Zecken herausziehen.

zima. 1. px. to go or come to meet; entgegengehen, entgegenkommen (freundlich und feindlich.)

zimala. i. s. ppx. reed; Rohr, Bambusrohr, Bambusa Fazoglensis. H. P.

zimbira. i. and *ti.* s. px. bird; Vogel. — *zimbira calu*, wagtail; Bachstelze. — *zimbira bora* (gray; grau) sparrow; Sperling. — *zimbira buteza* (*buta*, to tear; reissen) a sort of vulture; eine

Geierart; Falco melanopteros. — *zimbira halkani* (*halkani*, night; Nacht) bat, flitter-mouse; Fledermaus.

zindatar. (*zindatara.*) inv. px. Bot. Pisum.

zoka. 1. px. (Ag.) to go clandestinely, surreptiously; heimlich, verstohlen gehen. — 2. to fly, run away; entfliehen, entlaufen.

II. *zokad'a.* 1. ppx. (Am.) idem.

zokokza. 1. ppx. to stir, to move one's self; sich bewegen, sich rühren. *hinzokokzini*, do not stir; rühre dich nicht, bleibe ruhig!

zoca. 1. px. to cleanse, clean, scour (with sand or with a knife), to prepare, make ready; räumen, putzen, fegen, abreiben (mit Sand), abkratzen, abschaben + überh. an etwas herumarbeiten.

zoctu. n. s. ox. an instrument for so doing; ein Werkzeug zu diesen Handthierungen.

zogita. i. s. px. salt; Salz. — 2. money, coin; Geld, weil neben dem Tauschhandel Salz gangbare Münze ist. vgl. *amole.*

zogola. n. s. ox. upper-garment, cloak, against rain or cold; Oberrock, Mantel gegen Regen oder Kälte.

zogolfad'a. 1. ppx. verb denomin. to take about the head, to enwrap, wrap up one's self; über den Kopf nehmen, sich einhüllen.

zoctu. n. s. ox. an instrument etc. see *zoca.*

zotchoa. 1. ppx. (Am. *zadjoa*) to stir, to be agitated, affected; sich bewegen, rühren, in Unruhe, Angst sein.

III. *zotchoza.* 2. px. to move, agitate, to affect; bewegen, schütteln, in Unruhe versetzen.

IV. *zotchofad'a.* 1. ppx. id. Med.

zoda. n. s. ox. brother-in-law; Schwager.

zodoma. num. ppx. (made from *zadi*, three; drei) thirty; dreissig.

zodad'a. 1. px. to be anxious, afraid; ängstlich sein, sich fürchten. — 2. to be ceremonious, scrupulous, particular; eigen, eigensinnig sein, sich geniren.

III. *zodad'z'iza.* 2. px. to make afraid, anxious; ängstlich machen, einschüchtern.

zoba. 1. px. to lie; lügen.

zozoba. 1. ppx. Intens. to appease some body (by invented consolatory arguments), to comfort, consolate, encourage; einen (durch erdichtete Trostgründe) zu beruhigen suchen, beschwichtigen, trösten, Muth einsprechen. — 2. to flatter, caress; schmeicheln, streicheln.

zoboca. 1. ppx. (Am.) to be double; doppelt oder noch mehrfach sein.

zora. 1. ppx. and especially:

II. *zorad'a.* 1. ppx. to be big, fat, to feed one's self; sich Gutes thun, sich mästen, dick und fett sein.

III. *zorzà.* 1. px. to feed, fat, fatten, cram; mästen, feist machen.

zoloqe. *n.* s. ox. a crust of bread; Rinde vom Brod.

zolocza. 1. ppx. verb denomin. to scratch off; abkratzen, loskratzen, besonders mit den Nägeln.

zololia. *n.* s. Guinea-hen; Perlhuhn. Numida Meleagris.

zoma. *n.* s. ox. (Am. *zomayu.* px.) shaft, stock of a spear; Schaft des Spiesses. — 2. every other handle or helve; jeder andere Stiel.

zomban *i.* s. px. lungs; Lunge.

zombo. *n.* s. ox. a tree; ein Baum, wahrscheinlich Wooginoos oder Brucea antidysenterica.

zomboco. *n.* s. ox. silver armlets worn from the wrist to the elbow; silberne Armringe am Vorderame (von der Handwurzel bis zum Ellbogen) getragen.

zomna. 1. px. to fast; fasten, nüchtern bleiben.

zukuma. 1. ppx. to rub, grate (e. g. grains out of an ear); reiben, (z. B. Körner aus einer Aehre.)

zukzuga. 1. px. nat. sound, to trot (of horses); traben (von Pferden.)

III. *zukzugziza.* 2. px. to let trot, to cause to trot; traben lassen.

zuta. adj. and adv. px. slow; langsam. *zuta ademi,* walk slowly; geh langsam.

zuba. 1. px. to join, untie with pieces (as in the making of wooden vessels); aus einzelnen Stücken zusammenfügen, wie es bei hölzernen Gefässen, Fässern etc. der Fall ist. — 2. to botch, mend; flicken, ausbessern.

zube. *n.* s. ox. clay, potter's clay; Thon, Töpferthon.

zubo. *n.* s. px. a married man, husband; verheiratheter Mann, Gatte.

zura. *i.* s. ox. talent, abilities, intellect, judgment; natürliche Anlage, Fähigkeit, Talent, Verstand, Urtheilskraft. *ani hin agarre zurakotin beke,* I have not seen it, I know it by my skill; ich habe es nicht gesehen, durch meinen Verstand habe ich es herausgebracht.

zure. *n.* s. ox. breeches; Beinkleider, Hosen.

zule. *n.* s. ox. a little vessel, dish, pipkin; kleines Gefäss, Tasse, Töpfchen.

zulitsha. *n.* s. ox. purse, bolter, money-bag; Beutel, Börse, kleiner als *galgalo*, von der Haut von *korobiza* gemacht — Geldgurt wie sie unsere Metzger und Viehhändler haben.

zumbura. *n.* s. ox. (also *z'umbura*,) pea; Erbse, Pisum. ?

-zuni. px. the nomin. case of the demonstr. pron. *-zana*; that; jener.

zunco. *n.* s. ox. Bot. ?

zungurda. *n.* s. ox. Bot. Allium Cepa.

zununa. 1. px. to bleed, intr. especially out of the nose; bluten, bes. ohne äussere Veranlassung, wie beim Nasenbluten. (Aman: *fununa*, woraus hervorzugehen scheint, dass das Zeitwort ein Denominativ von *fuñan* ist.)

zuntura. 1. ppx. to shrink, wrinkle, to become wrinkled; einschrumpfen, zusammenschrumpfen, runzelig werden.

zuntura. *n.* s. ox. wrinkle, rumple; Falte, Runzel.

ç.

çarmama. 1. px. to go or fall into pieces; in Trümmer gehen, zerbrechen intr.

çarmama. *n.* s. ox. a broken *amole*; ein zerbrochenes nicht mehr vollständiges *amole*. (vgl.) Ich vermuthe dies ist das *zanaya* des Aman.

çambuta. *n.* s. ox. (*buta*, to tear; zerreissen) glutton; Vielfrass.

çoko. *n.* s. ox. chicken; junges Huhn. Küchlein.

z'.

z'an. (*z'ani*) num. five; fünf.

z'ananu. ox. social num. five together; fünf zusammen, zu Fünfte.

z'anafu. ox. ord. num. the fifth; der fünfte.

z'antama. px. fifty; fünfzig.

-z'i. affix possess. pron. III. pers. sing. fem. (Ag. *z'e*) her; ihr. *hidjolenz'i*, (*hidjolenz'e*) her children; ihre Kinder.

h

ha. (Aga and Am. *hai*) a particle which is put to the III. persons of the imperative mood and answers: may! shall! Partikel, die zur III. Pers. Sing. und Plur. des Imperativs gesetzt wird, um unser „soll" auszudrücken. *ini nu ha himu*, he shall tell us; er soll uns sagen. *izan boru ha d'ufani*, they shall come to-morrow; sie sollen morgen kommen. *hai tau* (Am. the usual answer to a commission), it shall, he so; gut, so sei es, es ist dies die immer fertige Antwort auf einen Auftrag.

hà. s. a certain sort of clay which is said to be eaten by men and cattle; eine besondere Erd- oder Thonart, die von Thieren und sogar von Menschen gegessen werden soll.

haga. 1. px. to brush, sweep, scour; kehren, putzen, scheuern, *haganufi* (*hagan ufi*) chamber-maid; Stubenmädchen, Hausmagd. Perhaps the word belongs to the following.

haga. ni. s. px. deal, partition, appartment; Theil, Abtheilung. *haga zaditi ixa kuti*, cut it into three parts; schneide es in drei Theile. — 2. chamber, room; in opposition to *gola* and *dinka;* Wohnzimmer im Gegensatz zu *gola* und *dinka.*

hagàda. n. s. ox. (Am. *agada*) the stalk of Zea Mais; der Stengel von Zea Mais, der sehr gerne roh gegessen wird.

hagayò. inv. s. px. name of the second month; der Name des zweiten Monats.

hagoga. 1. ppx. (Am. *hoca* and *hocad'a*) to scratch, grate; kratzen, schaben.

hadjabi. n. s. ox. (Am. *tchabi* related to *tchaba*, break?) hail; Hagel.

hadjarabà. ni. (or *n.*?) s. px. (or ox.?) hay-fork, pitch-fork; Heugabel.

hat'ã. (*-awa*) 2. to wipe off, to cleance; abwischen, putzen.

hat'ifad'a. 1. ppx. nat. sound, to sneeze; niesseh.

hat'izò. n. s. ox. sneeze, sternutation; das Niessen.

hata. 1. px. to steal, rob; stehlen, entwenden.

hatu. n. s. ox. thief; Dieb. As collect. fem; als Collectiv-Begriff Femin.

hatitsha. i. s. px. spec. form, a low-word; Schimpfname.

hatè. adj. ox. (Am.) prudent, witty, skillful, crafty, cunning; gescheidt, klug, listig.

hatawad'a. 1. ppx. to clap, to strike with the flat hand in order to show that nothing has been left, espec. *harka hatawad'a;* patschen, klatschen, die Hände zusammen schlagen zum Zeichen, dass nichts mehr vorhanden ist. (Am. *dad'awad'a.* 1. ppx. was mir richtiger zu sein scheint, da es wahrscheinlich das Intens. von *d'ã*, to strike; schlagen, in der aufgelösten Form ist.)

hadd. 1. px. to cut off, to raze; abschneiden, abscheren, rasiren.

hadu. n. s. px. razor; Messer, Rasiermesser.

hadu. n. s. ox. barber; Barbier.

hadad'a. 1. px. (probably the II. f. of *had'ă*) to prick or burn (for cold or when one's foot is asleep); pitzeln, brennen (vor Kälte oder wenn der Fuss eingeschlafen ist.)

hadard. interj. ox. like *mé:* pray! wie *mé:* o ich bitte. Perhaps it is a verb, but I have never found it; vielleicht ist es auch Zeitwort, es kam mir aber als soches nicht vor.

hadare. n. s. ox. mountain, hill; Hügel, Berg. *ani hadare kana dandae olim bau,* I cannot ascend this hill; ich kann diesen Hügel nicht ersteigen.

hadari. adj. ox. prudent, skillful, artful; klug, gescheidt, listig. *Magm. ini hadarid'a aka zarendida,* he is as cunning as a fox; er ist listig wie ein Fuchs.

hadari. n. s. ox. prudence, wit, sense, skill, wisdom; Klugheit, Weisheit, Kenntniss, Geschicklichkeit. *hadărinzà kaba ura,* his wisdom penetrates the wall; seine Weisheit durchdringt eine Wand. (*Magm.*)

hadaroma. 1. px. verb denom. to become prudent, skillful, wise; weise, klug, verständig werden. *Magm. namni ho bola lit'e hadaroma,* when a man has fallen into the ditch he becomes wise; wenn der Mensch in die Grube gefallen ist, wird er klug (unser: durch Schaden wird man klug.)

hadami. n. s. ox. (Am. *adami*) Bot. Colqual. Bruce App. p. 42.

hadoleza. i. s. px. name of the first month; Name des ersten Monats.

had'a. i. s. px. mother; Mutter.

had'o. n. s. ox. german brother, full brother; leiblicher Bruder, usually: *had'o gara tokoti,* out of the same womb; aus Einem Schoosse. — *had'o* occurs also as an abbreviation from *had'ako,* my mother! anstatt *had'ako,* meine Mutter! kommt häufig *had'o* in der Anrede vor; ebenso *had'e* anstatt *hadake,* deine Mutter (Acc. und Nom.)

had'ã. (*-awa*) 2. to be bitter, harsh, acerb, eager; herb sein. — 2. to be unripe, green; roh sein.

had'eza. i. s. ox., Bot. ?

had'oftu. n. s. ox. gall, bile; Galle. — 2. a species of gourd; eine besondere Species aus der Familie der Cucurbitaceen.

hafa. 1. px. to rest, remain, to be resting, left; bleiben, übrig- unerledigt bleiben, unerfüllt bleiben. — 2. to fail, tarry; ausbleiben. — 3. to break a promise; ein Versprechen nicht halten, sein Wort brechen. *maf hafte*, why didst thou not keep thy word; warum hast du dein Wort gebrochen. — 4. trans. to leave, to relict; bleiben lassen, übrig lassen. — 5. to neglect, to oversee, omit; übersehen, nicht berücksichtigen. *nan hafin*, do not neglect me; übersieh mich nicht!

hafa. ni. s. px. heap, pile, tuft, bunch; Haufen, Büschel (von Dingen, die übrig bleiben, z. B. Spähne.)

hafa. n. s. ox. meadow in the forest; Waldwiese, freier vom Walde „übrig oder unbewachsen gelassener" Grasplatz.

hafarza. 1. px. to make wind, to wag, fan, to sweep the dust away; Wind machen (durch Blasen oder durch einen Gegenstand), wedeln, (den Staub oder die Spreu von der Tenne) wegkehren. — 2. to cool by blowing; durch Wind (Blasen) abkühlen. Probably the word is related to *hafura.*

hafarza. n. s. ox. brush, whisk; Wedel, Kehrwisch.

hafura. i. s. ox. breath; Athem, Hauch. — 2. sigh; Seufzer. *hafura bafad'a*, lit. to make the breath go out; den Hauch herausgehen machen, i. e. to sigh; seufzen. — constructed with *-ti*, to breathe at, upon; anhauchen. — 3. steam, vapour of boiling fluidities; Dampf von kochenden Flüssigkeiten. — 4. fig. news, intelligence; Nachricht. *hafuraka na ergi*, send me (thy breath) thy news; schicke mir deinen Hauch, d. i. gib mir Nachricht von dir.

habagi. n. s. ox. chaff; Spreu, das Was bei dem Dreschen oder Austreten des Getreides ausser dem Stroh übrig bleibt, die Hülsen der Körner. (Am. *mad'o.*)

habali. n. s. ox. edge; Schneide, Schärfe.

habali. adj. ox. sharp, acute; scharf, schneidig. — 2. quick; schnell, eilig.

habe. n. s. ox. pitch; Pech.

habbi. adj. ox. (Am. *hapi*) thin, meager, lean; mager, dünn.

habugaď'a 1. ppx. to take a mouth full; den Mund voll nehmen.

habugi. n. s. ox. so much as a man can take in his mouth; ein Mund voll.

habudu. n. s. ox. Aman instead of *agidu*, thumb, great toe; Daumen, grosse Zehe.

habubé. adj. ox. light, light-minded, fickle, windy; leichtsinnig, flüchtig, oberflächlich, windig — hängt wohl mit *bubé* zusammen.

habuhi. n. s. ox. a great drinking-vessel made of a gourd; grosses Trinkgefäss von Kürbiss mit einem bequemen Mundstück.

hawá. 1. px. to wish; wünschen. — 2. to long for a thing; sich nach etwas sehnen.

II. *hawáď'a.* 1. ppx. idem. — 2. to make a sign, to wink, nod; ein Zeichen geben, winken. *cuban na hawaď'é*, he beckoned me with his finger; er hat mir mit dem Finger gewinkt.

hawiti. n. s. ox. Bot. Solanum nigrum.

hará. 1. px. to scour, wipe, whisk, cleance; kehren, putzen, aufräumen, reinigen.

hará. adj. ox. new, fresh; neu, frisch. (Related to *harďa*?)

hárati. n. s. ox. (Am. *arati*) cornice, shelf around the room in order to put utensils upon it; Gesims, Stellage rings an den Wänden des Zimmers, um Sachen darauf zu stellen.

haraba. n. s. ox. scissars; Scheere. Aman knows this word not and has in its place *morgodja* which induces me to believe that *haraba* is the ill understood *garaba*; wahrscheinlich ist *haraba* das missverstandene *garaba*, (*caraba*) da Aman *morgodja* dafür hat.

harangama. n. s. ox. a thorn used for hedges and for protecting the graves against the hyenas; Dorngewächs, zu Hecken und zum Schutze der Gräber gegen Hyänen gebraucht.

harira. i. s. px. seam, suture; Naht, Saum, — 2. chine, back-bone, spine; Rückgrat (wegen dessen Aehnlichkeit mit einer Naht); gewöhnlich steht noch *d'ugda*, Rücken dabei.

harka. i. s. px. hand; Hand. *harkati*, into the hand; in die Hand. *harkai*, out of the hand; aus der Hand. *harkan*, with, by the hand; mit der Hand.

Compounds: *harka gã.* c. dat. to hand, to deliver, transmit; übergeben, ausliefern, tradere. — *harka caba*, to have about one's self; um sich, bei sich haben. — *harkaza dyalaď'a*,

lit. he loves his hand; er liebt seine Hand, i. e. he likes him; er liebt ihn, ist ihm gewogen. — *harka wal fud'ani*, they took each other's hand; sie nahmen sich gegenseitig bei der Hand, i. e. they reconciled themselves; sie versöhnten sich.

harkiza. 2. ppx. verb denom. to draw, drag along; ziehen, schleppen, mit Gewalt fortziehen oder schleifen.

harkiftu. *n.* s. ox. the ring which fastens the yoke to the thill; der Ring, welcher das Joch an die Deichsel festhält.

hartchâ. (*-aa*) 1. to fall off, fall down (of fruits); abfallen (bes. von Früchten). — 2. to fall asunder, to disperse; auseinander fallen, sich zerstreuen.

II. *hartchad'a.* 1. ppx. id. — 2. trans. to take off, pull off, to lift from; herabnehmen, abnehmen, pflücken, herunterheben. *farâdora iza hartchad'e*, he lifted him from the horse; er hob ihn vom Pferde.

III. *hartchaza.* 2. px. to strew, spread, scatter; ausstreuen.

harbu. *n.* s. ox. fig; Feige. Bot. Ficus grevifolia. H. P.

harre. *n.* s. ox. plur. *harroni*, ass; Esel.

hargana. 1. ppx. to snort, breathe, snuff; schnauben.

harʕa. adv. temp. px. (Agn: *had'a*, doubtless on account of the difficulty of pronouncing the ʕ; nur wegen der Schwierigkeit der Aussprache des Ajin) to-day; heute.

harʕa. *n.* s. ox. this day; der heutige Tag. — 2. also „day" alone; auch „Tag" für sich.

harʕuma. adv. ppx. yet to-day, still to-day; sogleich heute, heute noch.

harma. *i.* s. px. female breast, bosom; weibliche Brust, Busen.

halaga. *n.* s. ox. (Am. *alaga*) friend, acquaintance; Freund, Bekannter. *halaga gari* occurs very often exactly in the sense of our: dear friend; *halaga gari* ist eine sehr gewöhnliche Anrede ganz wie unser: guter Freund, mein Lieber.

halaya. *n.* s. ox. precipice; Abgrund, hohes Ufer.

halaltu. *n.* s. ox. (Aman instead of *alaltu*) willow; Weide, Salix.

halêla. 1. px. to hew, strike; hauen, schlagen. — 2. to aggress, assail, attack, charge; angreifen, einhauen.

halanga. *n.* s. ox. whip, scourge; Peitsche. Von diesem Wort hat der Fürst in *Hambu*, *Bantalanga*, seinen Namen.

halkan. (*halkani*) inv. s. ox. night; Nacht. *halkan cawexa*, dark night; stockfinstere Nacht.

hama. adv. part. and conj. px. — 1. c. indicat. and without a verb: during, whilst; mit dem Indicat. und ohne ein Verb: während. *hama kana qiťuma,* during all this; während dessen Allem. — 2. until; bis, constr. with the mood *-ti. turi haman ani ďufuti,* wait until I come; warte bis ich komme. *hema izan kana djeďaniti,* until they said this; bis sie dieses gesagt hatten.

Compounds: *hamana.* (*hama* and *ana*) px. until to this day, this moment; bisher, bis auf diesen Tag, bis auf diesen Punct. *ati hamana geza?* lit. thou camest until here; bis hieher bist du gekommen? i. e. thou growest so old? so alt bist du geworden? or: thou hast brought so far; bis auf diesen Punct hast du es kommen lassen? — 2. better, rather; lieber, eher. — *hamanuman* adv. px. then; hierauf, zur Fortsetzung einer Rede. (Am. *hamanani.* Aga: *açuman, açumanimo,* wohl eine Zusammensetzung mit *açi.*)

hama. 1. px. to be bad, ill, evil, guilty; bös, schlecht, schuldig sein.

hama. adj. ox. fem. *hamtu,* bad, evil; böse, schlecht.

hama. n. s. ox. sin, meanness; das Böse, Sünde, Schuld.

hamtu. n. s. ox. Intens. of the foregoing. *ani wa hamtu izaran argu,* I find him not guilty; ich finde keine Schuld an ihm.

II. *hamaď'a.* 1. ppx. to be bad, ill, wicked; schlecht, böse sein. — 2. trans. to calumniate; verläumden, einen „schlecht machen."

hamaď'u. n. s. ox. enemy, adversary; Feind, Gegner, übler Nachredner, Verläumder.

hamaď'a. (*hamada*) Aman instead of *amada* which see.

hama. 1. px. to cut, cut off; schneiden, abschneiden. — 2. to mow, cut grass; mähen.

hamtu. n. s. ox. knife; Messer. — 2. sickle, hook; Sichel. — *hamtulkani. n.* s. px. a comp. of *hamtu* and *ilkan* (tooth; Zahn), lit. a sickle with teeth, i. e. saw; wörtl. eine Sichel mit Zähnen, d. i. Säge. — 2. a certain weapon; eine gewisse Waffe.

II. *hamaď'a.* 1. ppx. to cut, mow for one's self; für sich schneiden, mähen.

hamagi. n. s. ox. heap, pile; Haufen.

hamara. 1. ppx. to empty, void; leeren, herausfassen, ausleeren (von trockenen Sachen, z. B. Getreide.)

hamarti. n. s. ox. (Am. *amarti*) ring, ringlet; Ring, bes. Fingerring. Ich glaube dieses Wort ist von *mara,* umschlingen, umgeben

abgeleitet, denn das *ha* scheint ein bedeutungsloses Präfix zu sein wie in *habube* und vielen anderen Wörtern.

hamami. adv. ox. how much, how dear? wie viel, wie theuer? *hamamiti bite?* how dear didst thou buy; wie theuer hast du gekauft?

hamanuman. adv. ox. then; hierauf. see *hama.*

hamazo. n. s. ox. raw food made of *mizinga;* eine rauhe Speise von *mizinga* (Mais) bereitet, indem die Körner nur trocken geröstet werden.

hamumad'a. 1. ppx. to yawn; gähnen. nat. sound.

hamtu. n. s. ox. sickle; Sichel. see *hama.*

hamtulkani. n. s. px. saw; Säge ibid.

hamba. 1. px. to rest, remain; übrig bleiben. — 2. to fall off; abfallen.

hamba. n. s. ox. remainder, rest, residue; Ueberbleibsel, Rest. Wahrscheinlich der Stamm für den Landes-Namen *Hamba.*

III. *hambiza.* 2. ppx. to leave; übrig lassen. — 2. to relict, abandon; zurücklassen, verlassen. *tokon nan hambifne ani ama lamefad'ufan adema.* see *lama.*

IV. *hambifad'a.* 1. ppx. to keep, retain, to appropriate; für sich behalten, sich zueignen, an sich ziehen.

hankaka. 1. ppx. to fail, want, to be deficient; fehlen, mangeln, nicht zureichen. *wal hankake,* it failed everywhere; es fehlte an allen Ecken.

hancu. n. s. ox. Bot.? eine arzneilich gebrauchte Pflanze.

hangâ. (*-aa*) 1. to lighten; wetterleuchten (von fernen Gewittern.)

hangagu. n. s. ox. egg; Ei.

hangafa. fni. and *fti.* s. ox. (?) the first, foremost, he at the head, of high rank; der Erste, Vorzüglichste, Fürst, Adeliger. — 2. first-born, primigenial; erstgeboren. Gegensatz: *gudiza. lamin hangafni hangafni,* the nearest relations the best acquainted; immer die nächsten Verwandten, je die besten Bekannten.

handjafa. ni. s. ppx. foal; Füllen, Fohlen.

handjiro. n. s. ox. white sort of *mizinga;* die weisse Art von *mizinga.* — 2. Aman: a sort of eatable earth; essbare Erdart.

handju. n. s. ox. sauce; Brühe, Sauce.

handjufa. ni. s. px. spittle, spawl; Speichel.

handa. i. s. ox. splinter, splint, shiver; Splitter (bes. von Holz, die man sich bei Holzarbeiten in die Finger sticht.)

handagi. *n.* s. ox. a cloth resembling the *batiya* against rain and cold, made of *d'aladu* (?); ein dem *batiya* ähnliches Kleidungsstück zum Schutz vor Regen und Kälte; nach Akafed'e wird es auch aus Baumwollenzeug verfertigt, während jenes (das *batiya*) ein Bastgeflecht ist. Vgl. auch *çoço.*

handadi. *n.* s. ox. twig, sprig; Zweig, kleiner Ast.

handabo. *n.* s. ox. a female garment, a shirt with sleeves; Frauenkleidungsstück, ein Hemd mit Aermeln.

handara. *n.* s. ox. top, end, tip, extremity (of a cord etc.); Ende, Spitze, Zipfel einer Schnur oder dgl.

handarafa. *ni.* s. px. breast-bone, sternon; Brustbein, sternum. (Aman: rib; Rippe.)

handanco. *n.* s. ox. (Am. *hindaco.*) fowl, hen; Henne. — *korma handanco,* cock; Hahn.

handode. *n.* s. ox. soap, made of a certain fruit; Seife aus einer Frucht bereitet. — 2. the fruit itself; diese Frucht selbst.

handuda. *i.* and *ni.* s. ox. (Am. *hantuta.*) mouse; Maus.

handude. (resp. *hantute.*) *n.* s. ox. musculus biceps brachii.

hand'ura. *i.* s. px. navel; Nabel. — 2. the hump of the shield; der Schildbuckel.

hazã. (*-awa*) 2. to babble, prattle; plaudern, schwätzen. — 2. to have a conversation with somebody; sich mit Jemand unterhalten.

hazaza. 2. ppx. to speak lowly, to lisp, whisper; leise sprechen, lispeln. Naturlaut, dem wohl auch das vorhergehende einfache Verb nachgebildet ist.

haçi. *n.* s. ox. sacrifice; Opfer. — *haçi gala,* to slaughter a victim, to sacrifice; ein Opferthier schlachten, opfern, ein Opfer bringen. — *muka haçi,* sacrificial fork; Opfergabel (aus Holz), auf der das Opfer verbrannt wird.

hegere. adj. ox. (in compounds: *gere*) the next, the other; der, die das nächste, andere. *barragere,* next year, im nächsten Jahre.

het'o. *n.* s. ox. a tree. Bot. Brayera anthelminthica. Bruce called it in honour of Sir Joseph Banks „Banksia Abyssinica." Amh. KOSSO. Isenberg, Amhar. Diction, pag. 141. „a beautiful Abyssinian tree growing on the heights of Semên and Schoa: it yields that medicine which is more in use among the Abyssinians than any other: it is the flower of a tree which has an anthelmintic virtue, and is every two months taken by almost every Abyssinian, against the taenia the all-prevailing

complaint of that people. The disease itself which is also called KOSSO, consists in the taenia or tape-worm, which is accompanied by other species of worms, and, if not evacuated every two months, causes serious bowel complaints.“ Die Angaben Akafed'es stimmen mit diesem vollkommen überein; da die Sache so wichtig ist, so möge seine Schilderung des Verfahrens hier stehen: „Wenn einen Menschen (die Krankheit) *het'o* befällt, so heisst sie zuerst *mini;* der Mensch wird um den Nabel dick, es geht ihm im Bauch herum und kollert. Will er seinen Leib reinigen, so kauft er die Blüthe von *het'o,* trocknet sie in der Sonne und stösst sie in einem Mörser. Ist sie pulverisirt und gesiebt, dann nimmt er die Rinde von *d'ogonu* (eine Malvenart) legt sie ins Wasser, und wenn sie weich und klebrig geworden ist, mischt er sie mit dem *het'o* und trinkt es nüchtern. Er darf nicht ins Freie gehen, sondern sitzt im Schatten und trinkt kein Wasser, höchstens *farzo.* Wenn es ihm gut thut, geht der Wurm ab, der heisst *d'uma,* er ist lang, seine Farbe weiss, sein Körper wie ein Rohr mit fortlaufenden Gliedern.“

heda. 1. px. (Am. *hedaa.* 1. ppx.) to consider, cogitate, weigh, examine; bedenken, erwägen, überlegen. — 2. to think, mean, believe; meinen, glauben.

heruma. 1. px. to marry (said only of women); heirathen (nur von der Frau gesagt.)

herumti. n. s. ox. bride; Braut.

hena. px. conj. (Ag.) when, since; wenn, nachdem.

hielala. 1. ppx. to grow old, to decay; alt, schwach, hinfällig werden. Dieses Wort hängt wohl trotz dem *l* mit dem folgenden zusammen.

hieza. adj. px. fem. *hieti,* poor; arm. — 2. unhappy, miserable; unglücklich, elend.

hioma. 1. px. verb, denom. to become poor, unhappy; arm, unglücklich werden.

hika. 1. px. to loosen, untie; auflösen, losmachen, losbinden. — 2. to deliver, liberate, make free; frei machen, befreien. — *kora ira hika,* to unsaddle; absatteln, wörtl. den Sattel davon (*ira*) herunterthun, ablösen.

hica. 1. px. to go away, to withdraw ; weggehen, sich von einem Platz entfernen. — 2. to come forward, to succeed; vorwärts, weiter, vom Flecke kommen, von der Hand gehen, gelingen.

III. *hicza.* 1. px. to drive away; fortschieben, fortbringen, vertreiben. — 2. to bring forward, to cause to succeed; vorwärts bringen, behilflich sein.

V. *hicziza.* 2. px. the causative of the foregoing; das Causativum von *hicza.*

hidjole. n. s. ox. child; Kind bis zum 14ten Jahre. As a collect. noun femin. but also used in singular; als Collectiv-Begriff Feminin. aber auch im Sing. gebräuchlich. vgl. *mutshole.*

hidjibad'a. n. s. px. extreme, rest, last, espec. of dance, the last dance; das Letzte, die Neige, bes. vom Tanze: „Kehraus". — Aman knows also a verb:

hidjibad'a. 1. px. to trust in; vertrauen, anvertrauen. *ani horiko ziti hidjibad'a,* I commit my fortune to thee; ich vertraue dir meine Habe an.

hidi. n. s. ox. Bot. Solanum coagulans.

hid'i. n. s. ox. lip; Lippe.

hid'a. 1. px. to bind, tie; binden.

hid'a. n. s. ox. band, tie, string, ribbon; Band, Binde. — 2. winder; Winde. Bot. Convolvulus. — 3. root; Wurzel.

hid'a. adj. px. related; verwandt.

hid'a. i. s. px. kinsman, relation; Verwandter.

II. *hid'ad'a.* 1. ppx. to bind one's self; sich binden, sich umbinden. — 2. to stretch out one's self; sich dehnen, ausstrecken.

hid'ä. nom. *hini.* s. px. hill; Hügel. (Vielleicht mit dem vorigen verwandt: die Wurzel, der Fuss des Berges. ?)

hifad'a. 1. ppx. to scold, to upbraid, reprove; schelten, hart anlassen, Vorwürfe machen.

hifkad'a. 1. ppx. (Am. *hifad'a.*) to come forward, to succeed; vorwärts kommen, weiter kommen.

hibo. n. s. ox. (Am. *hipo.*) enigma, riddle; Räthsel, Charade. *hibo hib!* are the words which are used in proposing an enigma; die vor dem Aufgeben eines Räthsels ausgesprochenen Worte, analog dem *rago rag!* vgl.

hira. 1. px. to deal, part, share; theilen, vertheilen, austheilen.

II. *hirad'a.* 1. ppx. idem. — 2. to appropriate; sich zutheilen, zueignen.

hirgimfu. n. s. ox. nat. sound, hickup, hiccough; Schlucken, Schluchzen, Aufstossen aus dem Magen. *hirgimfun na caba,* lit. hickup seizes me; Schlucken hält mich, ich habe den Schlucken.

hirgimfad'a. 1. ppx. verb denom. to hickup, hiccough; schluchzen, ructus edere, singultus edere.

hiria. n. s. ox. of the same age; Altersgenosse, Kamerad, aequalis. Davon wahrscheinlich:

hirio. n. s. ox. ditch, trench about the *bero* against inroads of the neighbours; Schutzgraben um das *bero* herum, zum Schutze gegen feindliche Einfälle.

hiriba. n. s. ox. sleep, espec. sound sleep; Schlaf, bes. der erste tiefe Schlaf.

hirba. 1. px. to give presents, bestow upon; schenken, zum Geschenk geben. — 2. to give alms; Almosen geben.

hirbata. n. s. ox. supper; Abendessen. *hirbata ñad'a,* to take the supper; zu Abend essen.

hirma. i. s. px. (*n.* ox.?) scarf, band; Schärpe, Binde, womit das *walu* um den Leib befestigt wird.

hirmad'a. 1. ppx. to share with an other; sich mit einem andern in etwas theilen.

hirmi. n. s. ox. forbiddance, prohibition, interdiction; Verbot.

hirmi. adj. ox. forbidden, interdicted; verboten, unerlaubt (besonders von Speisen.)

hirʃa. 1. px. and espec.

II. *hirʃad'a.* 1. ppx. to be void, empty, evacuated; leer, hohl sein.

hirʃu. adj. ox. empty, void; leer, hohl.

hirʃu. n. s. ox. emptiness, void, want; Leere, Unvollkommenheit, Mangel.

hila. 1. px. to spare, save; schonen, beschützen. *hinhilinif!* do not spare him; verschone ihn nicht!

hileˇza. i. s. ox. (Am.) hare; Hase.

hilu. n. s. px. a species of monkey which exists however probably only in fables, because it is said to eat flesh; eine besondere Art Affe, der jedoch nur in Fabeln zu existiren scheint, da er Fleisch fressen soll.

hima. 1. px. to tell; sagen, dicere.

II. *himad'a.* 1. ppx. idem. — 2. to accuse, inform against; vor Gericht (vor der Volksversammlung) verklagen.

himata. ni. s. ppx. orthodox; der Rechtgläubige. The Gallas call themselves *himata* in distinction of the *faqi*, *wada*, *tidama*, *awalini* etc.; die Galla nennen sich anders Glaubenden gegenüber *himata.*

hin. (hini) adv. negat. not; it stands always before the verb to which it belongs; if the preceding word ends with a vowel, it loses the *h* and the *i*, and the remaining *n* affixes itself to the foregoing word. Before *b* and *f* this *n* is changed into *m*. In order to prevent mistakes I wrote it thus: *n̓*, resp. *m̓*; — einfache Negation „nicht" bei Verbis; zu bemerken ist, dass es immer unmittelbar vor dem Verbo steht, zu dem es gehört, und wenn das vorhergehende Wort mit einem Vocale schliesst, so contrahirt wird, dass sowohl die Aspiration als der Vocal von *hin* verschwindet und nur das *n̓* übrig bleibt. Vor *f* und *b* wird dieses *n* in *m* verwandelt. Um Missverständnisse und Verwechselungen zu vermeiden, habe ich das auf diese Weise entstandene *n* resp. *m* so geschrieben: *n̓*, *m̓*. Exampl. *ani hin̓ cabu*, I have not; ich habe nicht. *ini hidjolen̓ cabu*, he has no children; er hat keine Kinder. *kanam̓ beku*, I don't know that; das weiss ich nicht. Vor *y* und *r* bleibt die Aspiration, auch wenn das vorhergehende Wort mit einem Vocal schliesst und das *n* wird assimilirt. *ani hyad'u*, I think not; ich glaube nicht. *maf hirraflu*, why doest thou not sleep; warum schläfst du nicht. Vgl. Gram. num. 174.

hincatchi. n. s. ox. bran, grudgeon; Kleien.

hinzilale. n. s. ox. fennel; Fenchel.

*hi*ío.* ox. negat. interj. instead of *waw (wau)* no; nein.

ho. conj. temp. and caus. (Ag. and Am. *yo* which see) when, if; wann, wenn. — 2. whether; ob. *ani ilala ho ini d'ufa*, I am curious (lit. I see) to know whether he will come; ich bin neugierig, (wörtl. sehe, will sehen) ob er kommt. — *hon.* instead of *ho ani*, when I, if I; wenn ich, ob ich. — *hoana* and *hounati.* adv. lit. when this (scl. when this time was or will be); wenn diese (Zeit war oder wiederkommt), i. e. at that time, then; damals, dann, um diese Zeit. *boru hoana zi bira tà*, to-morrow at this time I shall be with thee; morgen um diese Zeit werde

ich bei dir sein. — *hokan.* ox. adv. (a compound of *ho* and *kana*, if that; wenn das, wenn das ist,) if not; wenn nicht, wo nicht.

hou! px. interj. halloh! he! he da! holla!

hoko. *n.* s. ox. hook of iron as well as of wood; Haken, sowohl von Eisen als von Holz.

hokola. 1. ppx. to halt, limp, hobble; hinken.

hocu. *n.* s. ox. spittle, spawl or properly that which is vomited; Speichel oder eigentlich das, was einer bricht, das Erbrochene.

hoqiza. 2. ppx. to vomit, puke; sich erbrechen.

hocuban. (*hocubani.*) inv. s. ox. (Am.) thank, praise; Preis und Dank. *hocuban zi ha gau*, praise and glory be unto thee; dir sei Preis und Dank (in Gebeten.)

hogad'a. 1. ppx. to scratch; jucken, kratzen, trans. (Am. *hoca.* 1. px. II. *hocad'a.* 1. ppx.)

hodja. *n.* s. ox. shin, shin-bone; Schienbein.

hodjad'a. 1. ppx. to work, to labour; arbeiten. — 2. to work at, upon, to cultivate (a field); bearbeiten, bebauen (ein Feld.) Infin. *hodjad'z'u. Magm. hodjad'z'u wayo mo tau wai*, what is better, to work or to be idle; ist's besser zu arbeiten oder müssig zu gehen?

hudji. *n.* s. ox. work, labour; Arbeit, Werk.

hoda. 1. px. to suck; saugen.

hod'a. 1. px. to sew; nähen. — 2. to plait; flechten.

hod'itu. *n.* s. ox. tailor; Schneider.

hodda. 1. px. and

II. *hoddad'a.* 1. ppx. to be in mourning, to mourn for one; trauern, in Trauer sein. — 2. to celebrate the memory of a deceased; das Gedächtniss, d. i. den Todestag eines Verstorbenen feiern.

hofa. *n.* s. ox. a long pointed spear; ein Spiess mit langer Spitze. Gehört wohl zu dem folgenden.

hofa. *i.* s. px. (Am. *hobfa.*) stalk of Zea Mais when it has done growing and is hard and woodlike; Maisstengel, wenn er ausgewachsen, holzig und darum nicht mehr essbar ist.

hofitcho. *n.* s. ox. a very tough and tenacious plant, used to tie with; etwas zum Binden, Bast oder eine besonders zähe Pflanze.

hofu. ? ox. used in concluding prayers as an interjection, like our „Amen"; perhaps its meaning is: luck, happiness or a similar notion; ein Wort, das vielleicht Heil, Glück, Segen oder einen ähnlichen Begriff bezeichnet; es wird am Schluss von Gebeten

unserem „Amen“ gleich gebraucht. Hiefür sprechen auch die folgenden 2 Verba.

hofolza. 1. px. to protect, to lead in security; beschirmen, glücklich wohin kommen lassen.

hofgald'z'a. 1. px. to lead happily home; glücklich, gesund heimführen. Aman streitet gegen diese Orthographie und verflicht *hofkaltcha,* aber er kann auch Unrecht haben.

hobati. n. s. ox. placenta; Nachgeburt.

hobafad'a. 1. ppx. verb denom. to deliver the placenta; nachgebären, die Nachgeburt ablegen. — 2. to reach the end, to suffer to the end, to endure; sein Ende erreichen, ausdulden, ausharren, ausleiden. *ini d'ibeza hobafad'e,* he has persevered till the end; er hat seine Noth, seine Leiden überstanden, (sowohl wenn Rettung, als wenn der Tod eintrat.)

hobira. adv. px. (probably a compound of *ho* and *bira*) usually; in der Regel, gewöhnlich.

hoyu. conj. px. (made doutless from *ho*) since, whereas; da doch, da ja. — 2. because; weil. It is always placed after the sentence governed by it; es wird immer nachgesetzt. *malif d'ufadidte ani zin djed'e hoyu,* why didst thou not come whereas I told it to thee; warum bist du nicht gekommen, da ich dir es doch gesagt habe.

hora. 1. px. to increase, multiply, propagate, intr.; sich mehren, fortpflanzen, vervielfältigen. *lonkeña hora,* our cattle increases; unser Vieh mehrt sich.

hora. n. s. ox. mineral-spring; Mineralquelle (so genannt wegen der heilenden und stärkenden Kräfte.)

hori. n. s. ox. property, fortune; Eigenthum, Habe, Vermögen. — *hori bulto* or *bultoda,* livelihood, fortune; Lebensunterhalt, Vermögen. *ini hori bultoda caba,* he has fortune, he is rich; er hat zu leben, ist reich. *horinko naf hora,* my fortune increases, mein Vermögen wächst, mehrt sich. — 2. gener. thing, object; allgemein Ding, Sache, Gegenstand.

hori. adj. ox. tame, mild; zahm, im Gegensatz zu *binenza* und *dima.*

II. *horad'a.* 1. ppx. to acquire; gain, earn; sich erwerben, verdienen, gewinnen.

III. *horziza.* 2. ppx. to cause to procure; sich anschaffen lassen.

horad'a. ni. s. ppx. the first tribe of the Gallas respecting their rank to the circumcision; der erste Stamm der Galla in Hinsicht auf ihre Rangordnung bei der Beschneidung.

hori. adj. ox. tame; zahm. see *hora.*

horta. n. s. ox. graver, spade; Grabstichel, Grabscheit. — 2. the bar on which the plough-share is fastened and by which the whole instrument is directed; die Stange, die in der Pflugschaar steckt und womit der ganze Pflug regiert wird.

hordofa. 1. ppx. to follow; nachfolgen, nachgehen. — 2. to obey; gehorchen, folgen, folgsam sein.

horfa. 1. px. to push, to sting; stossen, stechen. — 2. to fill (a pipe); stopfen, füllen (eine Pfeife). — 3. to charge (a gun); laden (ein Schiessgewehr.)

hormata. ni. s. px. the female genitals of animals (see *luba*); der weibliche Geschlechtstheil von Thieren. (Vielleicht mit *hora* verwandt. ?)

hola. n. s. ox. sheep; Schaf, plur. *holoni.*

ilmole. (*ilm'ole*) *n.* s. ox. lit. young of a sheep; das Junge des Schafes, lamb; Lamm.

holka. i. s. px. (Am. *holca.*) ditch, hole, dungeon; Loch, Vertiefung, Grube.

hollad'a. 1. ppx. wabble, waddle, tremble, didder; zittern, schlottern (von alten Leuten) *harkiza inhollad'a,* his hand trembles; seine Hand zittert.

homa. negat. subst. and adv. ox. Intens. *homtu.* (plur. tant.) nothing; nichts. It always requires another negation; verlangt immer noch eine andere Negation. *homtu azin dyirani,* there is nothing here; es ist nichts da.

homadjã. (*-awa*) 2. to foam, froth; schäumen.

homadja. i. s. px. skum, skim, foam; Schaum.

hugada. 1. ppx. to become thin, meager; mager werden.

hudji. n. s. ox. work; Arbeit. see *hodjad'a.*

hudyumo. n. s. ox. tobacco-pipe-tube; Pfeifenrohr.

hudelad'a. 1. ppx. (Am. *udelad'a.*) to place a thing or a person behind one's self; Jemand oder etwas hinter sich setzen. — 2. to be two on horse-back; zu Zweite auf dem Pferde sitzen. The verb is derived from

hudu. n. s. ox. back-side, breech; der Hintere, podex. — 2. back-side of any thing; Rückseite oder der hintere Theil von Gegen-

ständen. — 3. prop; Untersatz. — 4. bottom; Boden von Gefässen. — *hudu caba*, to overthrow, to hold upside down; verkehrt halten (z. B. Gefässe, so dass der Inhalt herausläuft oder herausfällt.)

hud'a. 1. px. to throttle, strangle; drosseln, würgen, strangulíren.

hud'ama. 1. ppx. (the passive of *hud'a*) to be choked, smothered, suffocated; keine Luft bekommen, ersticken.

hud'o. adj. ox. obstructed, costive; verstopft, hartleibig.

huba. ni. s. px. chip, splint; Splitter, Spahn. — 2. trifling; etwas Unbedeutendes.

hubad'a. 1. ppx. to investigate, examine, inquire, to spy, explore; erforschen, auskundschaften. — 2. to attend to, to mind; genau aufmerken, in Obacht nehmen.

hubo. n. s. ox. pitcher with handles; Krug mit Henkeln.

hura. 1. px. to rush, rustle, roar, to make a noise; rauschen, brausen, ein Geräusch machen.

huru. n. s. ox. noise, bustle, rustling; Rauschen, Brausen, Geräusch, Getöse. — 2. snore; Schnarchen. — 3. wind-pipe; Luftröhre, trachea.

III. *hurza.* 1. px. and *huriza.* 2. ppx. to make a noise; ein Geräusch, Getöse machen. — 2. to breathe, snuff; schnaufen. — 3. to snore; schnarchen. — 4. to haste; eilen. *hurizi kod'u*, come quickly; komm schnell!

huri. n. s. ox. mist, fog; Nebel.

hurgufa. 1. ppx. to pour out, to empty; ausleeren, ausgiessen, ausschütten.

hurra. (*-awa*) 2. to fly into pieces, to burst; bersten, zerplatzen, in viele Stücke zerspringen.

hurra. n. s. ox. splinter, piece, article; Stück, Trumm, Spahn, Splitter.

III. *hurreza.* 1. px. to crash, dash into pieces, to break into shivers; zerschmettern, zerschlagen, zersplittern.

hurza. 1. px. to snore; schnarchen. see *hura.*

hula. n. s. ox. a covered passage, thorough-fare; bedeckter Durchgang, Thorweg.

huluga. 1. ppx. verb denom. to go or creep through a thing where it is necessary to stoop in order to avoid running up against a wall or any other object; durch etwas hindurchgehen oder kriechen, wo man sich bücken und vor dem Anstossen in Acht

nehmen muss. — 2. fig. to get off, to avoid difficulties, danger etc.; durchkommen, glücklich aus einer Gefahr oder Verlegenheit kommen. — 3. to be in safety, prosperity, welfare; im Wohlstande, in behaglichem Besitz sein.

III. *hulugza.* 1. ppx. and especially:

V. *hulugziza.* 2. px. to cause to creep through, to put through; durchkriechen, durchkommen lassen, durchstecken. — 2. fig. to help somebody out of difficulties; einem aus der Noth, Verlegenheit, Gefahr helfen. — 3. to braid, plait, interlace, entwine; flechten (z. B. mit Stroh, Bast, Haaren, wo immer ein Theil zwischen den anderen „hindurchkriechen" muss.)

humo. *n.* s. ox. a certain bird; ein gewisser Vogel, so genannt von dem Ton *hum'*, den er ausstösst.

humbi. *n.* s. ox. snout; Rüssel.

humna. *i.* s. px. strength, force; Kraft, Stärke.

huntuma. *ni.* ppx. and

huntumtu. px. adj. very much, very many; sehr viel, sehr viele. — 2. (instead of *qit'uma*) all; Alle. — *huntumtizaniti*, they all; sie alle. (Am.)

hunda. postp. px. on, at, near, next; neben, an, bei, nahe bei.

gurrundo. *n.* s. ox. the depressure behind the ear; die Vertiefung hinter dem Ohre. see *gurra.*

hunde. *n.* s. ox. stock, trunk; Stamm eines Baumes, truncus.

hunde. adj. ox. faithful, sure, true, devoted, attached; treu, sicher, ergeben. — 2. related, verwandt.

hm! interj. as in English; Interjection wie im Deutschen.

c

This consonant is only found in the middle and at the end of words, but begins none; dieser Consonant beginnt nie ein Wort, sondern kommt nur in der Mitte und am Ende von Wörtern vor, z. B. *harca*, to-day; heute, *reca*, goat; Ziege.

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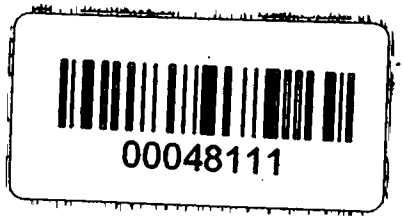
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